



**YOGA PHILOSOPHY
OF
PATAÑJALI**



YOGA PHILOSOPHY OF PATAÑJALI

CONTAINING HIS YOGA APHORISMS WITH COMMENTARY OF VYĀSA IN
ORIGINAL SANSKRIT, AND ANNOTATIONS THEREON WITH COPIOUS
HINTS ON THE PRACTICE OF YOGA

by

Sāṁkhya-Yogāchārya
SWĀMI HARIHARĀNANDA ĀRANYA
(*Founder of the Kāpila Monastery*)

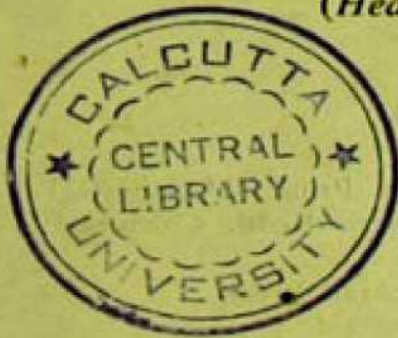
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*A disciple of the Kāpila Monastery, and author of
'Sāṁkhya O Yoga-Parichaya O Sādhanā'*

FOREWORD BY

SWĀMI DHARMAMEGHA ĀRANYA
(*Head of the Kāpila Monastery*)



UNIVERSITY OF CALCUTTA

1963



BCU 564(1)

YOGA PHILOSOPHY

OF PATANJALI

181.45
H 229

240702 ✓

FIRST PUBLISHED

1963

PRINTED IN INDIA

Published by Sri Sibendranath Kanjilal, B.Sc., Dip. Print. (Manchester),
Superintendent, Calcutta University Press, 48 Hazra Road, Calcutta-19

AND

Printed by Kalidas Munshi, at The Pooran Press,
21, Balaram Ghose Street, Calcutta-4.

Price Rs. 20.00

O.P. 132-A

Richard Garbe—

In Kapila's doctrine, for the first time in the history of the world the complete independence and freedom of the human mind, its full confidence in its own powers were exhibited.

—“*Philosophy of Ancient India*”

Max Muller—

If I am asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solution of some of them.....
....., I should point to India.

—“*India what it can teach us*”

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FOREWORD

It is a matter of no small satisfaction to me to see an English rendering of the Pātañjala Yogadarśana or the Yoga Philosophy of Patañjali as presented by my revered Āchārya, the late Sāṃkhya-Yogāchārya Śrīmat Swāmi Hariharānanda Āraṇya. It was an object of great regret with him that in the later years of his life he could not arrange for this great task for which he was getting repeated requests. His exposition of the subject in Bengali bears remarkable impress of his genius as well as evidence of realisation of the subtle principles which constitute the basis of the Sāṃkhya-Yoga philosophy. This philosophy, propounded at an age when writing had not been invented, and when sacred learning was orally transmitted from master to pupil, was naturally very concise and depended for its clear exposition on the mental conception of those to whom it was communicated. A good deal thus depended on the comprehension of the principles enunciated in the form of aphorisms, to achieve which intense study and strict habits of life were essential. With the passage of time, these became scarce and so the ancient lore would have become extinct had it not been kept alive by the commentaries of subsequent thinkers. With the advent of modern age, such thinkers also became few and far between, except for the rare appearance of a savant who would go into voluntary exile and devote his life to assimilate those ancient doctrines leading to the transcendental goal.

The treatise on Sāṃkhya-Yoga philosophy as framed by Patañjali, is divided into four parts : (i) On concentration, (ii) On Practice, (iii) On Supernormal Powers, and (iv) On Isolation. Although extremely condensed and appearing as detached, there is an underlying logical continuity through the aphorisms and the four different parts, which makes them a complete and broadbased structure. That is why this philosophy has successfully withstood the onslaught of time and still continues to infuse spiritual inspiration and show the unerring path of salvation.

Though it is called Yoga Philosophy the terms Darśana and philosophy are not exactly synonymous. Yoga Darśana is not a general theoretical dissertation on mental science, like what is meant by philosophy. Its theme is to ascertain the aim of life by finding out the *ultima thule* of human desires, to discover the root cause of all sorts of afflictions and then to prescribe the supreme remedy. It is noticeable how that has been done in a perfectly scientific way thus making it

acceptable to all irrespective of creed or sect. It is a relic of that ancient time when Dharma or religion only meant virtue and did not stand for a particular dogma.

In rendering into English this subtle philosophy with its subtler commentaries and annotations, the writer Śrī P. N. Mukerjee has faithfully followed the old masters and never ventured to air his own views, such attempts having, in several instances before, resulted in the presentation of a new philosophy in the name of the old.

The Sāṃkhya-Yoga philosophy visualises a complete training of the mind and points a clear way to attainment of that sublime tranquillity which is coveted by all, and it is hoped that an earnest reader will find in this book much to set at rest his doubts about the subject, ample food for reflection and what is most important he will obtain practical instruction, not in the postures and physical exercises only, but on meditation or Yoga in all its psychological bearings.

Kāpila Matha,
Madhupur,
Bihar.
1963

DHARMAMEGHA ĀRANYA

PREFACE

Yoga is one of the six systems of Indian Philosophy, and Patañjali's Yoga Sūtra is one of the earliest treatises amongst them. His Yoga aphorisms deal with the mind and its fluctuations, showing the way how they can be controlled and how complete mastery over the mind can lead to cessation of misery and attainment of peace leading to salvation. The pithy maxims were amplified by Vyāsa and this amplification has come to be regarded as an integral part of the aphorisms to ensure correct understanding of the philosophy underlying them. Various commentators in ages past gave their observations and interpretations to elucidate the complex problems relating to the human mind, but very few in recent times have attempted the task. One of these very few was Sāṃkhya-yogāchārya Śrīmat Swāmi Hariharānanda Āraṇya, head of the Kāpila Monastery.

Under monastic convention the previous life-history of a monk is a sealed book but this much is known and can be stated that the revered Āchārya Swāmiji hailed from a well-to-do Bengali family and after a scholastic education voluntarily renounced wealth, position and comfort in search of truth in his early life. Cheerfully accepting the austerities and privations of the life of an ordained monk, he spent most of his time in solitude and a good many years in solitary caves in complete and undisturbed possession of his soul so very necessary for deep contemplation and realisation of truth as did the ancient sages of India. The first part of his monastic life was spent in the caves of Barābar hills in Bihar, hollowed out of single granite boulders bearing the inscriptions of Emperor Aśoka and very far removed from human habitation. He spent some years at Tribeni, in Bengal, at a small hermitage on the bank of the Ganges and several years at Hārdwār, Rishikesh and Kurseong—all in the Himalayas. His last years were spent at Madhupur in Bihār where he lived the life of a hermit in a dwelling containing a built-up cave. The only means of contact at that time between him and his disciples was through a window opening on a big hall. He spent the last twenty-one years of his life in that solitary sequestered residence where he left his mortal abode.

While leading a hermit's life the revered Swāmiji wrote numerous philosophical treatises, the Yoga Darśana being his *magnum opus*. Most of his books, the product of his meditation and realisation, were written in Sanskrit or in his native language, Bengali. At first most of

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the books were published and distributed gratis by his disciples ; nobody made his writings a commercial asset. When through the writings of other writers quoting him and his philosophical views, Western scholars came to know of his vast erudition, they started referring spiritual problems to him for solution. They also made requests for publication of his Yoga Darśana in English. This request very much perplexed him as he had retired from such undertakings long before, let alone preparation of a big book like the present one. This book has been published in Bengali by the University of Calcutta where it has been accepted as a standard work of reference in Indian Philosophy. Later, an edition of the book in Hindi was published by the University of Lucknow for the edification of the scholars of India who do not read Bengali. During the last few years of his life Swāmi Hariharānanda Āraṇya asked several scholars both Indian and non-Indian, to take up the work of rendering his Bengali Yoga Darśana into English, but unfortunately his wish remained unfulfilled when he shuffled off his mortal coil.

I was attracted to the monastery at Madhupur when after prolonged quest in various parts of India in search of a spiritual guide I had come to this quiet little place more for rest than for search. By the merest accident I heard of the Philosophy taught at the Kāpila Monastery. The revered Āchārya Swāmiji was then fasting and would not see any visitors, I was told. But would I see the younger Swāmiji, if I really wanted to hear anything on a spiritual subject ? The monks of the monastery were very particular and as they did not like to be disturbed for nothing, were I serious in wishing to meet the Swāmiji ?.

After a serious heart-searching I took courage in both hands and said "Yes". I was informed later that I could see the younger Swāmiji the following afternoon. We met, discussed a few general spiritual points and I was directed to read a few books, published by the monastery for fuller answers to my questions, one of the books being the Yoga Darśana. A few months later Swāmi Hariharānanda departed from this life and Swāmi Dharmamegha Āraṇya, the younger Swāmiji referred to above, his chief disciple, was installed in his place as the Head of the Kāpila Monastery. In course of time, I was initiated into the cult of Śāṁkhya-Yoga by the new Chief and I have never looked back. After years of assiduous study and as an *aide-memoire*, I compiled a little book in Bengali, primarily for the benefit of my co-disciples, giving the rudiments of the principles and practice of the Śāṁkhya-Yoga philosophy. While looking into this book, my master the said Swāmi Dharmamegha Āraṇya mentioned to me the unfulfilled wish of his preceptor the revered author, the great Āchārya-Swāmiji, as Swāmi Hariharānanda was called by all who had the good fortune to listen to his

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discourses. With a good deal of hesitation and full of diffidence I asked Swāmiji if I might venture upon this great task. Swāmi Dharmamegha Āraṇya gave me every encouragement, placed the library of the monastery at my disposal and passed words to all members and monks of the monastery—both lay and ordained—to give me every assistance in the preparation of the book.

In the course of the intensive study, necessary for the preparation of a faithful translation, backed by the elucidation and practical hints on Yoga from my master, I realised the vastness of the comprehension of the essential principles by the writer of Yoga-Darśana before he could give such an exposition of an abstruse subject like the Yoga Philosophy, because nothing short of revelation in Samādhi could account for the wonderful insight displayed in the book. Although there is nothing new to be said about the ultimate truths which had been stated by the original teachers in ancient times, the later commentators have elucidated the methods for comprehending those truths and with their incomparable genius and uncommon insight have shed lustre of their clear intelligence in illuminating the ancient wisdom of Yoga. In Swāmi Hariharānanda's exposition will be found many things which will go to allay the doubts of ardent enquirers, to establish the appropriateness of the propositions enunciated, to elucidate many apparently unintelligible parts, as well as many new arguments which go to refute the criticism of adverse commentators. This convinced me that every word of the encomium so profusely bestowed on the Bengali edition of Yoga-Darśana by the learned scholars all over India was richly deserved. Experienced readers will feel that the commentaries in this book are not the elucidation of a writer who is engaged only in a task of explaining the text without seriously following that philosophy. It is a book primarily for those whose lives have been dedicated to the principles of Sāmkhya-Yoga, who have to remove the doubts of many enquirers and who by their conduct and precept have to establish that knowledge.

Apart from its spiritual aspect, the philosophy of Yoga has a moral value and is of no small practical utility in our everyday life. The sages of old, in India, codified the rules for disciplining the mind so that better human relations could develop which are bound ultimately to bring about collective peace. It is a common error to assume that a too much philosophical attitude of mind is antagonistic to social progress, but a careful perusal of the Yoga philosophy would show that it is not tainted by sectarianism, its principles are of universal application, and that its doctrines are not basically incompatible with human advancement all round. If the cardinal principles of human conduct enunciated in this philosophy are followed in practice, a better man will be built

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up. Human relationship will be sweetened, a better society will come into being, and thus a better world.

I shall now explain the arrangement followed in the presentation of the subject. The aphorisms, or Sūtras as they are called in Sanskrit, have been given first in original Sanskrit with Vyāsa's introductory remarks wherever they occur. Then have been given Vyāsa's comments on the Sūtras in original Sanskrit. (These Sanskrit texts can be skipped over by one who does not read Sanskrit, without interfering with the study of the subject, but these will be found highly illuminating by one who reads Sanskrit.) The English rendering of the Sūtra has been given in capital letters with numerical markings, followed by the English rendering of Vyāsa's commentary. The matters, in respect of which annotations have been given by Āchārya Swāmiji, have been denoted by numerals within brackets after them. These annotations have been given in smaller type preceded by these numerals within brackets.

The reader will find many Sanskrit words retained in the English rendering. A glossary of such words has been given as an Appendix. It has been found necessary to retain the use of such words because equivalents to denote the exact significance or import of the Sanskrit words are not available in English. Wherever possible, the English sense of the word has been given almost immediately in the text or as near to it as possible. In giving the Sanskrit words, they have been transliterated according to the scheme adopted by the International Congress of Orientalists. The diacritical marks used with their phonetic equivalents are given in the Appendix.

I have to offer an apology. Though it was my earnest desire to see it through the press myself but for unforeseen circumstances over which I had no control, I was prevented from doing it, so I crave the indulgence of the reader for any mistakes that may have escaped correction.

In conclusion, I wish to place on record my grateful appreciation of the valuable assistance rendered to me by my co-disciples of the Kāpila Monastery at Kurseong and the co-operation extended by the monks of the Kāpila Monastery at Madhupur, as well as my deep debt of gratitude to my most revered spiritual guide Śrīmat Swāmi Dharmamegha Āraṇya for the enlightenment given me and for looking over and correcting this book in manuscript which made my task both a pleasure and a privilege.

Kāpila-Matha,
Madhupur,
Bihar, India.

P. N. MUKERJI



सांख्ययोगाचार्यः

श्रीमत्-स्वामी हरिहरानन्द आरण्यः

ज्ञानं महीदधिसमं खलु धीर्विशाला भा यस्य भाति च विमुक्तिद-सांख्ययोगे ।
रुद्धा शरीरमपि दर्शितमोक्षहेतुर्वन्दे तदार्यचरणं शरणं शितानाम् ॥

INTRODUCTORY

I

Indian Philosophy of Salvation

In the absence of definite data, the language of a book is generally taken as a guide in determining its age. Though a precise date cannot be fixed, the language of the Vedas and of the different Indian philosophies helps us to form an estimate of the age of the different treatises. This, however, is not an infallible guide, as many later treatises were framed in the language of the old, while many later productions were interpolated into old treatises by subsequent writers. For example, in the Vedas several varieties of language are noticeable in the Mantras and the Brāhmaṇas. In respect of authors, no precise conclusion can be arrived at from the names. There has certainly been more than one person of the name of Vyāsa or Yājñavalkya. Similarly, there has been more than one philosopher of the name of Patañjali. The name Patañjali seems to be a family surname as we come across it in different treatises dealing with different subjects emanating from different regions of India. We do not propose to discuss here the relative ages of the different philosophies of India but shall only confine ourselves to the examination of the different religious viewpoints prevalent in India, with reference especially to the evolution, development and influence of the philosophy of salvation in India.

The correct name of Hindu religion is Ārṣa religion or the religion of the Ṛṣis. Ārṣa religion is that which is not contrary to the teachings of the Vedas and that is known as true religion and nothing else. Buddhists also called the original Hindu Religion "Isi-mat" or "Ṛṣi-mat" or opinion of the Ṛṣis. The Vedas which are the basis of the Hindu religion are also based on the words of the Ṛṣis. The seers or composers of the Mantras of the Vedas were Ṛṣis. These Ṛṣis were not considered ordinary men. Those who had uncommon spiritual attainments were regarded as Ṛṣis. The term "Ṛṣis" was used in ancient times in a reverential sense. That is why the Buddhists called Buddha "Mahesi" or "Maharṣi". As a result, in that period men endowed with supernormal knowledge and powers were regarded as Ṛṣis. Even women and non-Brahmins endowed with such powers were regarded as Ṛṣis. The Scriptures "seen" or uttered, i.e. revealed by

the Ṛṣis are called the Vedas. Ṛṣis were of two varieties—Ṛṣis who were protagonists of religious rites leading to worldly happiness and those who were protagonists of the religion of detachment. Those who promulgated rituals and "saw" or created, i.e. who were seers or composers of the Mantras to be uttered in connection with the performance of rituals were called the Ṛṣis of the religion of attachment, which aims at happiness in this and the next world, thus perpetuating phenomenal existence, or round the births. Those who discovered the way to salvation and promulgated the philosophy bearing on it, were known as the Ṛṣis of the religion of detachment or renunciation, the object of which was attainment of peace or quiescence and thus freedom from rebirth, sorrow and suffering. Ṛṣis like Janaka, Yājñavalkya, etc. were of the latter type. Paramarṣi Kapila was reputed to be the foremost of such Ṛṣis. Nivṛtti Dharma or religion of detachment was flourished only in India, while Pravṛtti Dharma or religion of attachment is to be found everywhere.

The two principal features of the rules of conduct relating to Pravṛtti Dharma or religion of attachment are (i) the worship of God or some saint, and (ii) charity, doing good to others, love and amity, and performance of other pious deeds. The goal of such religion is attainment of heaven. The main principle of Nivṛtti Dharma or religion of detachment, on the other hand, is that even though performance of religious acts may lead to heaven, residence there is not everlasting and that it does not bring about a cessation of the process of birth and rebirth. Attainment of correct knowledge of the fundamental truth is the only means of bringing about the cessation of such a cycle. Real Yoga or Samādhi with absolute fixity of the mind on the direct object of contemplation and complete renunciation, are the only means of realising the real truth and gaining correct knowledge, i.e. of the real self. Through realisation of real truth, incorrect knowledge or misapprehension which is the cause of all suffering, is destroyed whereby the sorrowful process of birth and rebirth ceases.

Knowledge of self, again, falls into two categories. Sāṃkhya philosophers think of Self as absolute, without any attribute; while the Vedāntists consider the Self to be both attributeless and with attributes. In all philosophies, however, Yoga, i.e. suppression of the fluctuations of the mind through a process of habitual practice and cultivation of the spirit of renunciation, has been advocated as the means of realising the Self and through it the attainment of perpetual peace.

Realisation of the existence of Ātmā—Self or Soul—as an indestructible entity or Puruṣa within oneself is regarded as the true knowledge of

the Self. Some consider this entity or Puruṣa to be endowed with attributes at certain stages, while others think that it is always an attributeless impersonal witness and illuminer. The Sāṃkhya view is of the latter type. According to Sāṃkhya philosophy Ātman or Soul or Puruṣa is many in number. It holds that the Soul is attributeless in itself, while according to the purity or otherwise of the mind of an embodied Soul, it seems to become godly or the reverse.

Reviewing the emergence of these two different conceptions it would appear that at first the soul was regarded as an entity with function and attributes. Rituals and sacrifices appertained to the worship associated with such a Saguṇa Ātman or a Soul with attribute. Ṛṣi Kapila was the first to discover the knowledge of the Nirguṇa or attributeless Self. That knowledge gradually spread amongst the Ṛṣis and ultimately found its way into the Upaniṣads. This is pre-eminently noticeable in the Kathopaniṣad. We thus see that first came the rituals, then the knowledge of the Soul with attributes, after which came the knowledge of the attributeless Soul. Such was the evolution of knowledge of the Self.

Turning now to the development of the philosophy of Self, we find that in the age of the Ṛṣis, Pañchaśikha framed the Sāṃkhya aphorisms according to the instructions left by Ṛṣi Kapila. Although the treatise produced by Pañchaśikha is not in existence in its entirety, the little that is available gives us an idea of the Sāṃkhya philosophy. In Sāṃkhya Kārikā composed by Īśwarakṛṣṇa all the fragments then available of Sāṃkhya philosophy were collected and preserved. The later product, viz. Sāṃkhya Pravachna Sūtra in six chapters, although variously transmuted, is commonly known as the Sāṃkhya philosophy. In addition to these, there is a very short collection of aphorisms known as Tattvva-Samāsa, which though regarded by some as very ancient is not really so.

In ancient India, amongst the seekers of spiritual salvation, there were two distinct sects, one known as the Sāṃkhya sect and the other as the Yoga sect. When the philosophy dealing with knowledge of Self with its attributes was propounded the Yoga or the method to be followed for its realisation was also enunciated, because no knowledge of the Self is attainable without conception, contemplation, and Samādhi (intense concentration). When the knowledge of the attributeless Self was discovered, Yoga for the attainment of such knowledge was also framed accordingly. From Ṛṣi Kapila came the knowledge of the pure unconditioned Soul, as well as the method of realisation of the conception of such a Self. That is why in the ancient philosophies of India there are countless exhortations for regarding Sāṃkhya and Yoga as

inseparable. Those who attained realisation of the Self by the contemplation of the efficient and constituent principles of phenomena and practised complete renunciation of worldly life, were regarded as belonging to the Sāṃkhya sect, while those who attained the goal by practising austerity, chanting of Mantras with intensive study of the Śāstras and unstinted dependence on God were regarded as belonging to the Yoga sect. In the philosophy of salvation, the Sāṃkhya can in reality be regarded as the chapter dealing with principles while Yoga can be regarded as the chapter dealing with practice.

In ancient India, Hiraṇyagarbha or the first created One was believed to be the first exponent of the Yoga Philosophy. He is supposed to have communicated that knowledge to some Ṛṣi who propagated that knowledge to the world. On the other hand, some imagine that the name Hiraṇyagarbha might have referred to Ṛṣi Kapila who was also known and worshipped in ancient India as Prajāpati. There are however two schools of thought as far as Kapila's pre-eminence in this philosophy is concerned. Some, specially those of the Sāṃkhya sect, hold that Kapila came into this world with knowledge acquired in a previous birth, and equipped with the impression of that pre-natal knowledge and endowed with consequent intuition and spirit of renunciation he, through his genius, attained the highest spiritual position and spread the knowledge in this world. Others, viz. those belonging to the Yoga sect, hold that Kapila got his knowledge through the grace of God (Hiraṇyagarbha or Saṃhita Īśvara) and communicated it to others. This view is contained in Śvetāśvatara Upaniṣad which was one of the scriptures of the ancient Yoga sect.

To sum up, it would appear that before the advent of Kapila there was prevalent a knowledge of the Self with attributes as well as the Yoga connected therewith. Kapila introduced the knowledge of the attributeless Self and the Yoga for the attainment of salvation on that line of thought. Whether through the force of his own genius or through grace of God, it was Kapila who propounded the Sāṃkhya-Yoga philosophy as we see it today.

Yoga Sūtra is the oldest of the six Indian philosophies. There is no reference therein to the views expressed in any other philosophy nor has any attempt been made therein to refute the arguments of others. The Sūtras contain only logical arguments for establishing the propositions enunciated therein. It can therefore be assumed that the Yoga Sūtras were promulgated before the advent of Buddhism or any other religion or philosophy. The Bhāṣya of the Yoga Sūtras though older than the commentaries of other philosophies, appears however to have been promulgated after the spread of the Buddhist doctrines. The Bhāṣya

was prepared by Vyāsa who was different from Kṛṣṇa Dwaipāyana Vyāsa the author of the Mahābhārata. In fact there have been many Vyāsas and the commentaries written by them embrace many ancient philosophies of India. The extant treatise on Sāṃkhya-Yoga philosophy might be of comparatively recent origin but the philosophy itself is the most ancient. As its wisdom is profound, its logic clear and its foundation free from any trace of blind faith, so are the rules of conduct prescribed therein. There cannot be any nobler conduct than truth, Ahimsā etc., nor thought purer than amity or kindness. Buddhists adopted these in their entirety. From the life of Buddha it appears that before he went to Uruvilva for devotional contemplation he studied Sāṃkhya philosophy for some years with Aḍāra Muni, a noted Sāṃkhya philosopher of his time. The climax of Sāṃkhya practice is Samādhi. Buddha also practised Samādhi in consonance with the Sāṃkhya-Yoga system through Āsana, Prāṇāyama, etc. Sāṃkhya-Yoga practice consists in being absorbed in Dhyāna suppressing all passion, anger, fear, sleep and even breathing. Buddha followed exactly this process in his devotional practice. We come across reference to Yoga philosophy in Kauṭilya's Arthaśāstra which is the most ancient treatise on economics and finance in India. It is also believed that medical science amongst the ancient Hindus was founded on the knowledge of the three constituent principles, viz. Sattva, Rajas and Tamas of the Sāṃkhya philosophers. To those ancient sages, therefore, is India indebted alike for spiritual enlightenment as for material knowledge. In fact, other philosophies dealing with spiritual salvation are based on Sāṃkhya-Yoga Philosophy.

We shall conclude this short introduction by stating categorically the fundamental principles of Sāṃkhya philosophy. They are briefly :—

- (i) The cessation of the threefold misery is Mokṣa or salvation.
- (ii) In the Mokṣa state (i.e. on attainment of Salvation) one realises one's true nature which is an immutable and attributeless consciousness.
- (iii) In Mokṣa, the Chitta (Mind) ceases to function.
- (iv) The way to bring about such cessation is renunciation and wisdom acquired through Samādhi.
- (v) The means of attaining Samādhi is observance of the prescribed rules of conduct and the practice of the defined methods of meditation and concentration, e.g. Dhyāna etc.
- (vi) Mokṣa brings about a cessation of the cycle of birth, death and rebirth.
- (vii) Ordinarily such a cycle is eternal, as it is the result of eternal latent impressions of Karma (both physical and mental actions) done in countless births.
- (viii) Prakṛti and many Puruṣas are the constituent and efficient causes.
- (ix) Prakṛiti and Puruṣa are eternal uncreated entities.
- (x) Īśvara is an eternally emancipated Puruṣa.
- (xi) He does not create the world or

us. (xii) Prajāpati or Hiranyagarbha or the Demiurge is the lord of the Universe ; and the whole universe is being held and sustained by him. The religions and sects that arose in India subsequently adopted some one or other of the above principles or modifications thereof.

The Sāṃkhya is a perfectly rational system and is not a "faith". Its subject matter is a solution of the problem of how to get rid of all disagreeable states (misery and pain) for all time to come. To get deliverance from them, we must first know the cause (both proximate and ultimate) of those states. Then the means to root out the cause is to be found. Yoga philosophy helps us to do that.

The Sāṃkhya-Yoga philosophers analyse the subject and the object into Tattvas or principles. The Tattvas of the Sāṃkhyas are not abstract categories but are realisable things. The Tattvas are divided into three heads, viz. the Grahītā (lit. receiver) or the Cogniser, Grahāṇa (lit. the means of reception) or the organic energies both mental and corporal, and Grāhya (lit. receivables) or the cognisables. These again are classified into two ultimate principles, the Puruṣa or absolute knower and Prakṛti or the absolute knowable.



YOGA

What it is, and what it is not

The ability to stop at will the fluctuations or modifications of the mind which is acquired through constant practice in a spirit of renunciation, is called Yoga. True Yoga is practised with a view to attaining salvation. The stoppage of the fluctuations of the mind or its modifications implies the art of keeping only one idea before the mind's eye and shutting out all other ideas or thoughts. In an advanced state of practice, it is possible to suspend all ideation. The two important features of Yoga to be noted are (i) that there is the suppression at will of the modifications of the mind and (ii) that it is not casual but has been developed into a habit through constant practice, not for gaining a personal end, but in a spirit of renunciation. If without any effort, independently of any volition there is at any time a quiescence of the cognitive faculty of the mind that is not Yoga. It has been found that some men suddenly get into a mental state of quiescence; they imagine that at the time they were not conscious of anything. From physical symptoms, such quiescence looks like sleep. Fainting, fit, catalepsy, hysteria etc. also bring about a similar state of mental inactivity. By the conditions mentioned before, this state cannot however be regarded as Yoga. Again, some naturally have, or by practice acquire, the power of stopping the circulation of blood or of going without food for long or short periods, none of them is Yoga. Holding up the breath for some time in a particular physical mode or posture is not real Yoga either, because in men capable of performing such feats, the power of concentrating the mind at will on any particular object, is not found as a matter of necessity.

In the Yogic concentration, where only a single item or thought is kept in the mind to the exclusion of others there are stages. When the same item of thought can be kept constant in the mind for some length of time, the Yogic process is known as Dhyāna (meditation). When the meditation becomes so deep that forgetting everything, forgetting as it were even one's own self, the mind is fixed only on the object contemplated upon, such voluntary concentration is called Samādhi (intense concentration). This feature of Samādhi should be understood thoroughly. Ignorant people think that any form of quietness of the mind or trance or loss of consciousness of external objects is Samādhi; but that has nothing to do with Yoga.

There are different kinds of Samādhi depending on objects con-

centrated upon, viz. Samādhi on gross objects like light, sound etc., on faculties like Ahaṁkāra (Egoity) and on entities like the "Me-feeling", the individual self. These are called Savīja Samādhi (i.e. supported or assisted by an object). The highest form of Savīja Samādhi is to be absorbed in the thought of Self, i.e., in concentration on pure "I". At first, of course, fixity of mind on an object has to be practised; then it develops into Dhyāna. When by practice Dhyāna becomes deeper, it becomes Samādhi. For instance, to attain Samādhi on pure "I", an idea of pure "I" has to be formed first by ratiocination and a particular mental process; then that idea has to be contemplated upon exclusively and developed into Dhyāna. When that deepens, it will lead to complete absorption in pure "I". When only a sense of the pure "I-feeling" is present and nothing else, the Yogin is not perturbed even by serious pain. No doubt such experience depends on long and constant practice with wisdom and devotion and it is not possible without renunciation of attachment to all gross objects. When the power of Samādhi is acquired by the mind, one can be wholly absorbed in any object of the category of Grāhya (knowable, i.e. phenomenal objects comprehensible by the senses), Grahana (internal and external organs) and Grahītā (the receiver, the empirical self). In the early stages of practice, however, devotees are instructed by experienced teachers to take up subjects for meditation which would bring about a blissful feeling quickly, because Dhyāna on objects of the senses like light, sound, etc., does not bring about blissful feeling quickly and makes the realisation of subtle concepts like pure I or individual self, more remote.

While practising devotion and in some cases spontaneously, people have been known to experience a feeling of blissfulness or an expansive feeling as if one were pervading the whole of space. When devotees get such a feeling as a result of devotional practice, it can be utilised as a support for Dhāraṇā (fixity), which in course of time can be developed into Dhyāna (meditation). If one occasionally gets such a feeling spontaneously, i.e. without any practice, but cannot get it when he desires it, then it is of no use for purposes of Yoga. Again, the coming of such a feeling does not necessarily mean that Dhāraṇa (fixity of thought), Dhyāna (meditation) and Samādhi (intense concentration) have been attained; because even on getting such a blissful feeling or a feeling of pervading space, such minds continue to rove in many directions and are not occupied with only one idea. It cannot therefore come within the definition of Yoga. That feeling may be a sort of realisation and if fixity is developed on the feeling itself then it might lead to the practice of Yoga.

When success in Yogic concentration is attained, knowledge and will-power reach their fullness. One who has not got such proficiency cannot be regarded as having attained highest perfection in Samādhi. It might be thought that a person having attained such perfection may not like to display his enlightenment or will-power. That may be true, but those who while trying to apply their knowledge and will power are unsuccessful and still claim to be proficient in Samādhi must be labouring under a delusion.

The fruits of Yoga are the cessation of the three-fold misery. When one can control the cognitive faculty fully and rise at will above the perception of externals and attachment to the body and the senses, then only can one rise above all afflictions.

Real Yoga is of two kinds, Samprajñāta and Asamprajñāta. For Samprajñāta Yoga one-pointedness or intentness of mind with close and undivided attention is essential. When by contemplation on divinity or on Self etc. or on a state of blissfulness, the mind can be held fixed without effort on any particular object, and no other idea intrudes itself on the mind, then the mind can be regarded as having reached a state of habitual one-pointedness. In an unsteady stage the mind can often be fixed occasionally but oftener would it work without control. Therefore, even though temporary Samādhi might be attainable at that stage, it will not secure perpetual peace of mind for which a state of habitual one-pointedness is essential. If Samādhi is attained in such a one-pointed state of the mind and enlightenment comes in that state, then the insight gained will always remain. This process is known as Samāpatti (engrossment). If after gaining the power of acquiring knowledge in this way, one can realise the highest form of empirical self which is the Cogniser, and retain that enlightenment, then one can reach the highest stage of comprehension in the phenomenal world. Subsequently, if with discriminating knowledge, realising the phenomenal character of the empirical self, one can, by supreme renunciation, shut out even that engrossment, that would be Asamprajñāta Yoga. Then only can one attain complete quiescence of the mind and the senses, i.e. complete cessation of physical and psychical activity, when only the solitary existence of the Puruṣa or the Metempiric Self remains. That is the ultimate goal of Yoga, which is perpetual peace of mind or Kaivalya Mokṣa? i.e. Salvation by isolation.

There can be three states of the mind, viz. Sāttvika or luminously calm, Rājasika or restless and Tāmasika or stupefied. Therefore, if there be reduction of Rajas or the principle of unrest, it does not necessarily follow that the mind will be Sāttvika; it might be Tāmasika. What is commonly called 'Trance' is a state of mental inactivity of

that kind ; it is a Tāmasika or torpid state. Mere cessation of mental activity is, therefore, not Yoga. It would be Yoga if mental activity could be stopped wilfully and the mind could be fixed intently on one or other of the previously mentioned three classes of objects, viz. Grāhya, Grahāṇa or Grahīta. In ordinary trance, the mind is not voluntarily occupied with any of them. As a result of anaesthesia, the mind appears also to be reduced to a state of inactivity, but it is really a state of unconsciousness. Hysteria and other similar mental diseases are of the same nature. These are involuntary and torpid states, while Yoga is a voluntary and conscious state. Outwardly there is some likeness between the two states, and hence people get confused but the actual state of the mind and the ultimate result in the two conditions are as different and contrary as darkness and light.

YOGA PHILOSOPHY OF PATAÑJALI

BOOK I

On Concentration

अथ योगानुशासनम् ॥ १ ॥

भाष्यम् । अथेत्ययमधिकारार्थः । योगानुशासनं शास्त्रमधिकृतं वेदितव्यम् । योगः समाधिः । स च सार्वभौमचित्तस्य धर्मः । चित्तं मूढं विक्षिप्तम् एकाग्रं निरुद्धमिति चित्तभूमयः । तत्र विक्षिप्ते चेतसि विक्षेपोप-सर्जनीभूतः समाधिर्न योगपक्षे वर्तते । यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति, क्षिणोति च क्लेशान्, कर्मबन्धनानि श्लथयति, निरोधमभिमुखं करोति, स सम्प्रज्ञातो योग इत्याख्यायते । स च वितर्कानुगतो विचारानुगत आनन्दानुगतोऽस्मितानुगत इत्युपरिष्ठात् प्रवेदयिष्यामः । सर्ववृत्तिनिरोधे त्वसम्प्रज्ञातः समाधिः ॥ १ ॥

Now Then Yoga Is Being Explained. 1.

The word 'Atha' (now then) (1) indicates the commencement of a subject which is under discussion. It is to be understood that the Śāstra dealing with the regulations relating to Yoga is now going to be explained (2). Yoga means concentration (Samādhi) (3). It is a feature of the mind in all its habitual states (4), *i.e.* concentration or Samādhi of some sort is possible whatever might be the state in which a mind may be. Such states (5) are five in number, *viz.* Kṣipta (distracted), Muḍha (stupefied), Vikṣipta (restless), Ekāgra (one-pointed), and Niruddha (suppressed). Of these, in the concentration that is attainable by a restless mind (6) the moment of concentration is subordinated to the moments of unrest. Such concentration cannot,

therefore, be regarded as pertaining properly to Yoga (7). But the concentration attained by a mind which is one-pointed (8), *i.e.* occupied with one thought which brings enlightenment about a real entity, weakens the Kleśas (9), loosens the bonds of Karma (10) as well as leads to the cessation of activities (11) of the mind, is called Samprajñāta Yoga (12). Samprajñāta Yoga concerns (a) Vitarka, (b) Vichāra, (c) Ānanda and (d) Asmitā. This will be dealt with later. The concentration that is attainable when all the modifications of the mind-stuff are set at rest is called Asamprajñāta.

(1) Atha—By this word it is implied that by the first Sūtra the discourse relating to Yoga is being commenced.

(2) Anuśāsanam—discourse. The science of Yoga delineated in these Sūtras has been based on the instructions transmitted by Hiraṇyagarbha and the ancient sages. It is not a science newly evolved by the framer of the Sūtras.

Yoga is not a science based on mere logical reasoning. It was originally taught by seers who experienced the truths enunciated therein. This will be evident from the following consideration. Though the knowledge of such super-sensuous subjects as Chit, Asamprajñāta Samādhi, etc., is now-a-days a matter of demonstration to us, yet for such demonstration to be possible there must be postulated an original proposition (Pratijñā) based on direct experience. Unless, therefore, something is known first hand of such super-sensuous subjects there cannot arise any occasion for making any demonstration in respect of them. To us the knowledge of such things might come through tradition from generation to generation, but how could such knowledge come to the original teacher who had no instructor? It must, therefore, be admitted that the original teacher must have acquired that knowledge through direct realisation. If that were not so, if the science of salvation were attempted to be taught by some one who had not himself been emancipated in his life-time or had not realised the ultimate principle of existence, it would be like one blind man leading another. As a blind man cannot give instructions

regarding anything concerning the visual properties of objects, so the teachings of a person who has not himself realised any truth, cannot relate to any realisable principle. As stated before, matters concerning Chit, salvation, etc., on account of their being super-sensuous, are either to be taught by others or realised by oneself. To the original teacher it could not have been taught by some one else as he had no teacher; hence he must have acquired the knowledge through direct realisation. That those matters are not imaginary or deceitful is proved by inference and reasoning. Philosophy has been promulgated to establish by reasoning the propositions enunciated by the original propounders. It is stated in the Upaniṣads: "Truths are to be learnt from the Śrutis, reasoned and then contemplated upon; these are the ways of realisation." Sāṃkhya philosophy was framed to show the way for the contemplation on the meaning of the Śrutis. Vijñānabhikṣu, the commentator on Sāṃkhya-Pravachana-Sūtra, has said: "These instructions have been given to aid contemplation on the meaning of the Śrutis." We also find it said in the Mahābhārata: "Sāṃkhya is the philosophy of salvation."

(3) Yoga—This term has various meanings like union of Jivātmā and Parātmā, the union of Prāṇa and Apāna, etc., as well as other technical, derivative and conventional meanings. But in this philosophy the term 'Yoga' has been used in the sense of Samādhi or concentration which has been elaborated in the second Sūtra.

(4) The state of mind referred to here denotes the condition in which a mind habitually is.

(5) The states in which a mind can be, have been indicated as five in number, viz. distraught, stupefied or infatuated, restless, one-pointed, and suppressed. Of these, the mind which is naturally distraught (Kṣipta) has not the patience or intelligence necessary for contemplation of a super-sensuous subject and consequently cannot think of or comprehend, any subtle principle. Through intense envy or malice, such a mind can at times be in a state of concentration, but that is not Yogic concentration.

The second is the stupefied (Muḍha) mind. The mind which through obsession or infatuation in a matter connected

with the senses is unfit to think of subtle principles is called a stupefied mind. People engrossed in thoughts of family or wealth generally concentrate on them. That is an example of concentration of an infatuated mind.

The third is the restless (Vikṣipta) mind. This is different from the distraught mind. Most of the spiritual devotees have this class of mind. A mind which can be calm sometimes and disturbed at other times is regarded as a restless mind. When temporarily calm, a restless mind can understand the real nature of subtle principles when it hears of them and can contemplate on them for a time. On account of difference in intelligence and other traits of character, there are innumerable varieties amongst men of the restless mind. There can be concentration even with a restless mind but such concentration does not last long, because the basic trait of such a mind is calmness at times and restlessness at other times.

The fourth is the one-pointed (Ekāgra) mind. The mind which is pointed to one direction only, *i.e.* holds on to one thing only, is called a one-pointed mind. Patañjali has defined it later as a mind wherein, on the fading away of one thought, the same thought arises again in succession. In other words, when one thought vanishes from the mind and the next that arises is the same as the other and when a continuous succession of such states continues, then the mind is called one-pointed. When it becomes a habit of the mind, *i.e.* when the mind is occupied wholly with the same thought which continues even in dream, then the state of the mind can be really called one-pointed. When one-pointedness is mastered, it leads to Samprajñāta Samādhi. That Samādhi or concentration is real Yogic Samādhi leading to salvation. In the Vedas it is stated that even if a sinful thought comes unconsciously or irresistibly into the mind of such a wise person it cannot overpower him who has reached the Samprajñāta state.

The fifth is called the suppressed (Niruddha) state. This is the last state of the mind. When through practice, all thoughts can be shut out from the mind for a long time, the mind can be regarded as having reached a closed state. When by this process the mind-stuff gradually ceases to function, then only is liberation secured.



The minds of all beings are mainly in one or other of the above five states. The commentator has explained what state of the mind is most suitable for concentration leading to salvation.

(6) Of these, the concentration that is occasionally possible through anger, greed or infatuation in a distraught state of the mind does not lead to emancipation. For the same reason liberation cannot also be secured through concentration in a habitually restless state of mind.

(7) The restless mind that can be concentrated at times retains the causes of restlessness in a suppressed state. In the Purāṇas we read of sages having fallen. This fall is due to repressed passions coming into play when circumstances favourable to the fruition of suppressed desires arise.

(8) That sort of concentration is not good enough for the attainment of salvation because when the concentration ceases, distractions arise again which interfere with the consolidation of the knowledge acquired during temporary concentration. Therefore, until the mind is freed of distraction as such and develops a lasting one-pointedness, it cannot be helpful in the path of devotion for reaching a state of salvation.

(9-12) The Yoga by which complete and all-round knowledge is acquired of the principles—from Buddhi to the Bhūtas—the sort of knowledge on acquiring which nothing pertaining to that subject remains unknown is called Samprajñāta Yoga. It comes only from concentration in a one-pointed state of the mind. The one-pointed mind can be easily kept fixed on a desired object for any length of time. Men desire to retain the real truth about things in their minds and do not wish to have false ideas about them. In a restless mind the subtle knowledge acquired through concentration while the mind is temporarily calm is dispelled by later distractions. Lasting knowledge acquired through concentration is, therefore, possible only when the mind is one-pointed. The knowledge which is everlasting, *i.e.* lasts as long as Buddhi lasts, knowledge subtler than which there is none and which is not destroyed—that is real and ultimate truth. Such knowledge reveals the true nature of things, which are real and realisable. That is why the commentator has said that concentration in the one-

pointed state of mind reveals the real nature of things. That is why if the forces of habit arising out of fundamental human weaknesses are allayed and the spring of our actions is sapped through renunciation based on correct knowledge, such renunciation becomes everlasting. Therefore, in that state the Klesas are attenuated, and the bonds created by the latent traces of previous actions are loosened. When the ultimate truth of all knowable things is realised, and by practice of supreme renunciation the process of knowing is set at rest by abandoning all acts and objects of knowing, then the mind is said to have reached a suppressed state. As in Samprajñāta Yoga the ultimate reality or supreme knowledge is revealed, it is said to be leading to the suppressed state.

How the work of revealing the true nature of things, real and realisable, sapping the Klesas, loosening the bonds arising out of previous actions and leading to the closed state is done, can be explained as follows: Concentration gives knowledge of the Bhūtas and the Tanmātras. Tanmātras are devoid of pleasure, pain or stupefaction, *i.e.* a Yogin who realises Tanmātras is not affected by the external world. In temporary concentration of a habitually restless mind such knowledge is no doubt acquired but when restlessness again sets in, the mind again feels happy, unhappy or stupefied. In the one-pointed mind, however, such a change is not possible, as the knowledge acquired in its concentration remains firmly fixed and is not obliterated by casual disturbance. It should, therefore, be noted that though knowledge of the real nature of things is possible in concentration of a restless mind, that knowledge is not permanent as in the case of a one-pointed mind. The same is the case with human weaknesses. Suppose one is fond of wealth. In concentration of a restless mind if one abjures such love of wealth for the time being, it will reappear when the concentration is over; but with a one-pointed mind such renunciation will become firmly established. Gradually with the elimination of feelings of attachment etc., actions which would have been dictated by such feelings cease altogether and thus the process leads on to a suppressed state of the mind. It should, however, be clearly understood that Samprajñāta Yoga is not simply concentration. When

the knowledge acquired by a concentrated mind becomes firmly fixed in the mind and is retained there, it is called Samprajñāta Yoga.

भाष्यम्—तस्य लक्षणाभिधित्सयेदं सूत्रमववृते—

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

सर्वशब्दाग्रहणात् सम्प्रज्ञातोऽपि योग इत्याख्यायते । चित्तं हि प्रख्या-
प्रवृत्तिस्थितिशीलत्वात् त्रिगुणम् । प्रख्यारूपं हि चित्तसत्त्वं रजस्तमोभ्यां
संसृष्टमैश्वर्यविषयप्रियं भवति । तदेव तमसानुविद्धमधर्माज्ञानावैराग्या-
नैश्वर्योपगं भवति । तदेव प्रक्षोणमोहावरणं सर्वतः प्रद्योतमानमनुविद्धं रजो-
मात्रया धर्मज्ञानवैराग्यैश्वर्योपगं भवति । तदेव रजोलेशमलापितं स्वरूपप्रतिष्ठं
सत्त्वपुरुषान्यताख्यातिमात्रं धर्ममेघध्यानोपगं भवति । तत् परं प्रसंख्यान-
मित्याचक्षते ध्यायिनः । चित्तिशक्तिरपरिणामिन्यप्रतिसंक्रमा दर्शितविषया शुद्धा
चानन्ता च, सत्त्वगुणात्मिका चेयमतो विपरीता विवेकख्यातिरिति । अतस्तस्यां
विरक्तं चित्तं तामपि ख्यातिं निरुणद्धि, तदवस्थं संस्कारोपगं भवति, स निर्वीजः
समाधिः, न तत्र किञ्चित्सुप्रज्ञायत इत्यसंप्रज्ञातः । द्विविधः स योगश्चित्तवृत्ति-
निरोध इति ॥ २ ॥

This Sūtra has been enunciated to show the features of the two kinds of Yoga mentioned before.

Yoga (1) Is The Suppression Of The Modifications Of The Mind. 2.

In the Sūtra the word 'Sarva' or 'all' being absent (*i.e.* suppression of all modifications of the mind-stuff not having been referred to) it would appear that the word 'Yoga' is intended to include Samprajñāta Yoga as well. Because a mind has the three functions of Prakhyā, Pravṛtti and Sthiti, it must be made up of three Guṇas or constituent principles (2), *viz.* Sattva, Rajas and Tamas. When the faculty of Prakhyā (3) is influenced by the principles of Rajas and Tamas, the

mind becomes inclined towards power and sense objects. When it is mostly influenced by Tamas it inclines to corrupt deeds, ignorance, non-detachment and weakness (4). When the veil of infatuation is completely removed and the mind becomes completely luminous, that is to say, when it has a clear conception of the subject, the instruments of cognition, and the objects cognised, and when it is influenced by a trace of Rajas, then the mind tends towards virtuousness, wisdom, detachment and power. (5) When the contamination of Rajas is entirely removed, then the mind rests in itself (6), realises the distinction between Buddhi and the pure Self, and proceeds to that form of contemplation which is known as Dharmamegha-dhyāna. Devotees describe this form of contemplation as the highest wisdom. Chiti-Śakti or consciousness is unchangeable, untransmissible, illuminator only of things presented to it by Buddhi, pure and infinite (7). Viveka-Khyāti or the realisation of the distinction between the pure Puruṣa and Buddhi, is of the nature of the Sattva principle and is thus opposed to Chiti-Śakti (8). As there is still a touch of impurity in Viveka-Khyāti, a mind indifferent to it shuts out even that realisation. In such a state the mind retains the latent impressions alone. That is known as Nirvīja or objectless Samādhi. It is called Asamprajñāta Yoga because in this state there is no Samprajñāna (9). Thus Yoga which is cessation of the fluctuations of the mind can be of two kinds :

(1) The suppression of the fluctuations of the mind or Yoga is the highest mental power. In connection with the philosophy of salvation we find in the Mahābhārata : "There is no knowledge like that of Sāṃkhya and no power like that of Yoga." How the cessation of the fluctuations can be

a source of mental strength is being explained now. The suppression of the fluctuations means keeping the mind fixed on any particular desired subject, *i.e.* acquiring by practice the power of retaining the mind undisturbed on the contemplation of any particular subject. This is called Yoga. There are various forms of Yoga according to the nature of the subject contemplated upon and the degree of the fixation of the mind. Only external objects do not form the subject of such contemplation, mental states also come under such contemplation. When the mind acquires the power of remaining fixed, then any idea arising in the mind can also be retained to the desired extent. Now, remember, that our mental weakness is only the outcome of our inability to retain our good intentions fixed in the mind; but if the fluctuations of the mind are overcome, we shall be able to remain fixed in our good intentions and thus be endowed with mental power. As the calmness would increase, that power shall also increase. The acme of such calmness is Samādhi (concentration) or keeping the mind fixed on any desired subject, losing sight of one's own self even. Although on a perusal of religious books and philosophies we understand the reasons for our miseries and know the ways of escape from them, we are prevented from being liberated on account of our mental weakness. The Upaniṣad teaches us that one who knows the bliss of Brahman is not afraid of anything. Knowing that, and knowing fully well that death has really no horror for such persons, we cannot become fearless on account of our weakness. But one who has become strong through concentration and has acquired the power of overcoming fear, can become pure in all directions and thus escape from the threefold misery. One who becomes successful in concentration can be liberated even in this very life. That is why the Upaniṣads teach us to practise concentration after hearing the Śāstras and meditating on them. It will thus be clear from the above that liberation cannot be attained unless one passes through a process of concentration. Liberation is the highest virtue attainable through concentration. In the Kaṭha-Upaniṣad it is stated: "Neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative, nor one with unpacified mind, can attain this

only by learning." In the Śāstras it is stated that the knowledge of self attained through concentration is the highest virtue. Happiness is the result of virtue ; knowledge of self or the state of liberation brings about peace in the shape of cessation of misery which is the highest form of welfare. In this world, whoever is aiming at Mokṣa in whichever form it may be, is following that path in some way or other. The worship of God brings about calmness of mind ; charity and self-restraint also lead indirectly to calmness. Therefore, all devotees the world over, consciously or unconsciously are practising in some form or other, the universal virtue of suppressing the fluctuations of the mind.

(2) Detailed information regarding the three faculties of Prakāśa, Kriyā and Sthiti is given in the gloss on Sūtra II—18 (Sūtra 18 of Book II). The commentator is here describing the several traits which become dominant in the several states of mind and the things that are liked by the mind in such states.

(3-4) The Sattva Guṇa which has been transformed into the Chitta, is the 'Chitta-Sattva' or the pure mind. When this mind is influenced by Rajas and Tamas, *i.e.* when on account of restlessness or obstruction, the mind is not inclined to contemplate on the pure self, then it becomes addicted to love of power or to objects of the senses. That sort of disturbed mind never feels happy in meditating on the Self (Ātmā) or in being detached from the objects of the senses ; rather they feel happy in the abundant fulfilment of their desires and enjoyment of the objects of the senses. If such persons are religious devotees they hanker after supernormal powers ; if not, they aspire after the acquisition of earthly possessions. These persons take delight in religious as well as worldly discourses. Gradually as the Sattva Guṇa develops in them and the other two Guṇas are overcome, they lose their interest in worldly objects and become happy by withdrawing into themselves. Men with restless minds do not want real peace but only an increase of power.

Men with minds overcome by the principle of Tamas become inert and they generally engage themselves in vicious acts or acts which cause great unhappiness. They become

ignorant or come to have wrong knowledge about the nature of ultimate reality. They also become greatly fond of worldly objects but through infatuation they act in a manner which brings about loss of power or frustration of their desires.

(5) The principle of Rajas causes activity, *i.e.* change from one condition to another. When the state of infatuation is effectively subdued, the mind starts to have knowledge of the subject, the instruments of cognition and the objects cognised. The disturbance still continues because then also the mind is occupied with Abhyāsa and Vairāgya.

(6) When the least trace of Rajas disappears or, in other words, with the full expression of the Sattva Guṇa, the mind rests in itself, or, in other words, is fully endowed with the clarity of the Sattva Guṇa, and becomes pure as gold when relieved of its dross through fire. Then the mind becomes full with the realisation of the Puruṣa or the pure Self or with the knowledge thereof. This is what is called Samāpatti (*i.e.* true and balanced insight) relating to Viveka-Khyāti. Such a mind remains occupied only with the realisation of the distinction between the Puruṣa or the pure Self and Buddhi. When such realisation becomes permanent, and one becomes indifferent even to the attainment of powers, like omniscience and omnipresence, then the concentration called Dharmamegha is attained (*vide* Sūtra IV—29).

The supreme knowledge means the realisation of the principle of Puruṣa or pure Self. This is also called Viveka-Khyāti or knowledge of the distinction between Puruṣa and Buddhi. Such knowledge is the effective means of preventing a relapse into empirical life. As the concentration called Dharmamegha leads to the cessation of all misery and as in that condition there arises indifference even to powers like omniscience etc., devotees call it the highest pinnacle of knowledge.

(7) Chiti-Śakti or pure Consciousness has been given five adjectives, *viz.* pure, infinite, immutable, untransmissible and illuminator of things presented. The last qualification signifies that it is that to which objects are presented by Buddhi. In other words, it is that which makes Buddhi conscious and leads to the awareness of objects related to Buddhi. Although

objects are revealed under its influence, that pure consciousness neither becomes active nor is changed. That is why it has been called untransmissible i.e. inactive and detached. 'Immutable' means being without any change. It is 'pure' inasmuch as it is not liable to be influenced by the principles of inertia or action as the principle of Sattva is. Moreover, it is fully self-luminous. It is 'infinite' not in the sense of being an aggregation of an infinite number of finite units, but in the sense that the conception of finiteness is not to be applied to it in any sense.

(8) Sattva Guṇa is predominant in Viveka-Buddhi or the final realisation. That manifestation which is effected with the help of a manifestor, which is more or less restless and obscured under the influence of its constant companions, Rajas and Tamas, is Sāttvika manifestation or manifestation by the Buddhi. That is why things manifested by the Buddhi, e.g. sound etc., and even the final realisation itself, are limited and perishable. Therefore, Buddhi is opposite to Chiti-Śakti. When after the intuition of Buddhi through concentration, the reality of pure consciousness by itself is realised there arises the intuition of the distinction between Buddhi and the pure Self, and this is called Viveka-Khyāti. When through this Viveka-Khyāti there dawns absolute detachment and the mind is suppressed for ever, then that state is called the state of Kaivalya or Absolute Isolation.

(9) When having acquired Samprajñāna or complete knowledge of all knowable things, that knowledge also is suppressed through absolute detachment, then that state of Samādhi or concentration is called Asamprajñāta. Unless Samprajñāta concentration is attained it is not possible to reach Asamprajñāta concentration.

भाष्यम्—तदवस्थे चेतसि विषयाभावादबुद्धिबोधात्मा पुरुषः किंस्वभाव इति—

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

स्वरूपप्रतिष्ठा तदानीं चितिशक्तिर्यथा कैवल्ये, व्युत्थानचित्ते तु सति तथापि भवन्ती न तथा ॥ ३ ॥

When the mind is in such a state, what will be the nature of the Puruṣa—the knower of Buddhi (1)—due to the non-perception of any object by Buddhi itself?

Then The Seer Abides In Itself. 3.

At that time the pure Consciousness—the Seer—abides in its own self, as it does in the state of absolute isolation (2). In the empirical state, the pure Consciousness does not appear to be so, though in fact it is so. (Why so has been explained in the next Sūtra.)

(1) The pure Consciousness sees that Buddhi as an impartial witness, when the latter appears to it as an object. The dominant Buddhi is the sense of 'I'.

(2) Complete cessation of all fluctuations as in this state is the state of Kaivalya. The state of suppression of the mind is a temporary lapse of the mind, while in Kaivalya the mind disappears, never to appear again. The expressions 'abiding in itself', and 'not abiding in itself' (in the sense of being identified with a mental state) are only descriptions from outside and are really verbal. (The gloss on the closed state of mind will be found in the notes to Sūtra 18 of Book I.)

भाष्यम्—कथं तर्हि ? दर्शितविषयत्वात् ।

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

व्युत्थाने याच्चित्तवृत्तयस्तदविशिष्टवृत्तिः पुरुषः, तथा च सूत्रम् 'एकमेव दर्शनम्, ख्यातिरेव दर्शनम्' इति । चित्तमयस्कान्तमणिकल्पं सन्निधिमात्रोपकारि दृश्यत्वेन स्वं भवति पुरुषस्य स्वामिनः । तस्माच्चित्तवृत्तिबोधे पुरुषस्यानादिस्सम्बन्धो हेतुः ॥ ४ ॥

How does it appear then? Because objects are presented to it (1).

**At Other Times The Seer Appears To Assume The Form
Of The Modification Of The Mind. 4.**

The modifications of mind that take place in the empirical state appear identified with the Seer. Pañchaśikha has said on this point—"Consciousness is one : Cognitive modification is consciousness" (2). That is to say, in popular erroneous conception, a particular cognitive modification of Buddhi is taken to be the same as Consciousness. Mind is like a magnet and acts only by proximity (3), and by its character of being an object it becomes as one with its Owner—the Puruṣa (4). That is how the beginningless association of the mind and the Puruṣa operates as the condition of the mental modification being revealed to Puruṣa (5).

(1) That the pure Self is presented with objects has been dealt with in Sūtra 1-2. On account of the close association of Buddhi and the pure Consciousness in the same cognitive process, the objects impressed on Buddhi are revealed by the consciousness that is Puruṣa. In like manner by being the manifestor of the things taken in by Buddhi, Puruṣa appears to be indistinguishable from the functions of Buddhi.

(2) Pañchaśikha was a very ancient teacher of Sāṃkhya. It is said in the Purāṇas that Āsuri was a disciple of Kapila and Pañchaśikha was a disciple of Āsuri. Pañchaśikha was the first to compose aphorism on the principles of Sāṃkhya philosophy. Such of his sayings as have been cited by the commentator on Yoga Sūtras in support of his observations are priceless gems. The book from which these have been extracted is now lost. About Pañchaśikha it is stated in the Mahābhārata that it was he who fully determined all the principles relating to the virtue of renunciation and he had no doubts in his mind about them. The word 'Darśana' in the quotation from Pañchaśikha refers to the pure Self or pure Consciousness and the word 'Khyāti' refers to the modification of Buddhi or manifestation by Buddhi.

(3) Vijñānabhikṣu explains the analogy as follows :—

"As a magnet by drawing to it a piece of iron does some

service to its owner and thus becomes, as it were, the very self of the owner, so does the mind serve its master, the Puruṣa, by drawing to itself the objects round it and presenting them to Puruṣa and thereby become, as it were, the very self of the Puruṣa.

(4) 'I shall see', 'I shall hear', 'I know' 'I doubt', etc.—amongst all these vṛttis the common feature is 'I'. The basic knower behind all these phases of 'I' is Consciousness itself which is the Seer—the Draṣṭṛ. The Seer is Consciousness. The mind reveals things by appearing to be conscious under the influence of the Consciousness that is the Seer. That which is manifested or that which we come to know is the object. Colours, sounds, etc. are external objects. Knowledge relating to them is acquired through the mind. In the knowledge of object, 'I' am the knower or the subject, mind with the senses is the instrument or power of knowing, and the things known are the object. Generally, matters relating to our mind are known to us by introspection. Therefore, when the process of knowledge takes place in the mind before we come to analyse it, we first become aware of it in introspection and then, again in recollection. Though the mind acts as an instrument of the Seer in the matter of acquisition of knowledge, yet on certain occasions it itself becomes an object of knowledge to the Seer. The constituent cause of the mind is Asmitā or the feeling of 'I'. The cognitions of objects appearing in the mind are the varying modifications of the 'I'-feeling. When the power is acquired of keeping the mind calm, then we can have an intuition of this Asmitā. If we concentrate on the changing 'I'-feeling we can realise that the knowledge of anything by the mind is a change of this Asmitā and is different from it. Then the mind perceiving the objects becomes the object and Ahaṁkāra or the pure 'I'-feeling becomes the instrument of knowledge. Then when by controlling the 'I'-feeling we can remain on the pure Asmitā-level, we can realise that the Ahaṁkāra is different from the Self and is to be eliminated. Only pure 'I'-feeling or individual intelligence then becomes an instrument of knowledge. When through knowledge acquired in concentration it is realised that individual intelligence is also mutable and not

self-luminous, and thus one becomes aware of the existence of a Puruṣa by whom all the actions of the intellect are manifested, then that Viveka-Khyāti keeps on making known only the existence of the Puruṣa. When even that discriminative knowledge ceases through extreme detachment and does not function for want of materials, i.e. when the subject is relieved even of the vestige of 'I'-feeling, then the Puruṣa or Seer is said to be in isolation or abiding in its own nature. Buddhi then being separated becomes an object of knowledge. It is thus how everything from Buddhi downwards is regarded as an object. That which depends on another for its manifestation is an object of knowledge. That which does not depend on another for its revelation is the self-luminous principle of Consciousness. The Puruṣa or the Seer is self-luminous, while Buddhi and other objects are revealed by something else. They appear as conscious under the influence of Consciousness or the Self. This is the nature of the subject and the object. The subject is like the proprietor and the object is like his property. The process of realisation of Buddhi etc. will be described later.

(5) The beginningless association between Puruṣa and the object, which is due to want of true knowledge is the cause of the awareness by Puruṣa of all the modifications of the mind whether they are Sāttvika, Rājasika or Tāmasika.

भाष्यम्—ताः पुनर्निरोद्धव्या बहुत्वे सति चित्तस्य—

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥ ५ ॥

क्लेशहेतुकाः कर्माशयप्रचयचेत्रीभूताः क्लिष्टाः, ख्यातिविषया गुणाधिकार-विरोधिन्योऽक्लिष्टाः । क्लिष्टप्रवाहपतिता अप्यक्लिष्टाः क्लिष्टच्छिद्रेष्वप्यक्लिष्टा भवन्ति, अक्लिष्टच्छिद्रेषु क्लिष्टा इति । तथाजातीयकाः संस्कारा वृत्तिभिरेव क्रियन्ते संस्कारैश्च वृत्तय इति, एवं वृत्तिसंस्कारचक्रमनिशमावर्तते, तदेवम्भूतं चित्तमवसिताधिकारमात्मकल्पेन व्यवतिष्ठते प्रलयं वा गच्छतीति ॥ ५ ॥

Although the controllable modifications are many,

**They Fall Into Five Varieties Of Which Some Are 'Kliṣṭa'
And The Rest 'Akliṣṭa'. 5.**

The 'Kliṣṭas' are those mental processes which have their bases in Kleśas like Avidyā etc. (1) and are the sources of moral merit and demerit (2). The 'Akliṣṭas', on the other hand, are those that concern final discriminative Knowledge (Khyāti) and are opposed to the operation of the Guṇas (3). Some Vṛttis may be Akliṣṭa and may yet have their place in the stream of Kliṣṭa Vṛttis (4). There may arise Akliṣṭa Vṛttis in the intervals (5) of Kliṣṭa Vṛttis and *vice versa*. Latent impressions are left equally by mental processes which lead to misery as well as those which lead to freedom therefrom. These latent impressions again give rise to fluctuations of the mind (6). In this way until absolute concentration is attained by a mind in a suppressed state, the wheel of fluctuations and impressions goes on revolving. When a mind is freed from the operation of the Guṇas, *i.e.* freed from the seeds of disturbance, it abides in itself, *i.e.* exists only in its pure being, or, again, becomes reabsorbed in its own matrix (7).

(1) The mental fluctuations which are based on the five afflictions like Avidyā etc. (*vide* Sūtras II, 3-9) are the 'Kliṣṭa' ones. Wrong knowledge or nescience, 'I'-feeling, attachment or passion, antipathy or aversion, and fear of death, if any of these 'afflictions' causes a fluctuation or modification of the mind, then that is called 'Kliṣṭa'. It is called so because the impression that is left behind by such a modification, produces an afflicted mental state. It is because these Vṛttis cause 'Kleśa' or sorrow that they are also called 'Kleśa' or afflictions.

(2) For the foregoing reason, the afflicted states have been described as the breeding ground of the Saṁskāras or the latent impressions of actions. Vijñānabhikṣu has explained Vṛtti as that which provides the wherewithal for one to live. Chitta-Vṛtti implies the various knowing states of the mind.

As the mind ceases to function without these states, they are called its *Vṛttis*.

(3) Through wrong knowledge, the adjuncts of the *Puruṣa* in the shape of body, mind, etc. are constantly undergoing changes or they exist in a dormant state or move in a flow of births and deaths. This is what is meant by *Guṇavikāra* or the changes in the *Guṇas*. When through correct knowledge nescience etc. is destroyed, the mental fluctuations connected with this correct knowledge counteract the operation of the *Guṇas* and they are, therefore, known as *Akliṣṭa Vṛttis* or harmless processes. For example, an illusion like the feeling that 'I' am the body, or the fluctuations of the mind arising out of actions done under the influence of such an illusion are harmful processes founded on nescience. Deep contemplation or conduct based on correct knowledge that 'I' am not the body gives rise to processes which are free from afflictions. As the sequence of such fluctuations might terminate the assumption of the body, *i.e.* of the chain of births and deaths and thus of incorrect knowledge, these are called harmless or beneficial modifications conducive to the elimination of the operation of the *Guṇas*. When through the final discriminative knowledge, nescience is destroyed, the state of mind arising therefrom is the *Akliṣṭa par excellence*. The mediate cognition of the distinction between the *Puruṣa* and *Buddhi* through verbal instruction, study and contemplation without any actual realisation of the same, is also an *Akliṣṭa* state, but only in a secondary sense.

(4 & 5) It might be urged that it is hardly possible for creatures with a preponderance of 'harmful' *Vṛttis* to have at all any 'beneficial' ones, or for the latter to prove effective in the welter of the 'harmful' modifications of the mind. In reply, the commentator explains that the 'beneficial' modifications, though mixed with the harmful ones, remain distinct from them as a shaft of light coming into a dark room remains distinct from the surrounding darkness. The intervals of *Abhyāsa* and detachment might be fruitful in giving rise to 'beneficial' modifications. In the same manner through the loopholes in the stream of 'beneficial' fluctuations, the 'harmful' ones might also creep in. As the overt modifications

continue to exist as latent impressions, the 'beneficial' ones arising amongst the 'harmful' ones might gradually gather force and eventually shut out the flow of 'harmful' fluctuations.

(6) Fluctuations whether harmful or 'beneficial' give rise to latent impressions of a corresponding nature. The retention in mind of the experience of an entity is called its *Samskāra* or latent impression or latency. Therefore, from harmful fluctuations arise harmful latencies and from harmless ones arise harmless latencies. In what follows it is being shown which *Vṛttis* are harmful and which not. True knowledge (*Pramāṇa*) like *Viveka-Khyāti* and valid cognition conducive to it is free from harm while the opposite is harmful. At the time of *Viveka-Khyāti* or when a *Nirmāṇa-Chitta* (see IV-4) is appropriated, false knowledge (*Viparyaya*) like the 'I'-feeling that then remains and those modifications which lead to such *Viveka-Khyāti*, *e.g.* feelings like *Asmitā*, *Rāga* (Attachment, passion), etc. is harmless, while the opposite is harmful. *Vikalpas* induced by such statements as contribute to the acquisition of the absolute knowledge, are harmless while their opposites are harmful.

The recollection (*Smṛti*) of discriminative knowledge and of those cognition^s relating to Self which lead up to such knowledge is harmless while the opposite one is harmful. The slumber (*Nidrā*) which is reduced by practice of discriminative knowledge and of recollection relating to Self and which is conducive to the development of such knowledge is harmless, whereas ordinary sleep is harmful. The slumber before and after which the thought of Self predominates or which gets reduced in intensity by such thought and which is just enough for health during spiritual practice, is harmless sleep.

(7) That which is or exists is never destroyed. That is why what looks like existing in a reasonable empirical view, will, as long as such outlook persists, continue to appear as existing. All phenomenal objects are mutable. They do not always exist in the same form. Their material assumes different forms, *e.g.* what is a clod of earth to-day becomes a pot tomorrow. In the pot the earth is not destroyed; only the earth has changed form and is existing in the form of a pot. Thus everything ordinarily visible is existing in one form or another. We cannot think of the total absence of anything. In this

change the form in which the thing existed before is called the continuing cause of the subsequent form, as the earth is of the pot. When a thing is reduced to its previous state then it is said to be destroyed. Therefore, 'destruction' means the existence of a thing as remerged in its previous form. Thus in the ordinary view a liberated mind will be presumed to be existing as merged in its principal matrix, the Avyakta. From the spiritual standpoint, when the threefold misery ceases effectively, then there being no more chance of its being manifested, the mind lapses and looks like having disappeared. The mind then remains in a state which is the equilibrium of the three Guṇas and where the cause of misery, viz. the co-relation of the Self and the object has disappeared for good.

In the Dhyāna or contemplation known as Dharmamegha the mind abides in its real nature, viz. as pure Sattva, is free from the incubus of Rajas and Tamas principles; while in Kaivalya or the state of final isolation the mind merges into the constituent cause. Freedom from the incubus of Rajas and Tamas is not freedom from those principles, but freedom from such functioning on their part as stands in the way of discriminative knowledge.

भाष्यम्—ताः क्लिष्टाक्लिष्टाश्च पञ्चधा वृत्तयः—

प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥ ६ ॥

Those harmful and harmless modifications are of five kinds, namely—

Pramāṇa, Viparyaya, Vikalpa, Sleep And Recollection (1). 6.

(1) It might be urged that when dreamless sleep is being counted as a fluctuation of the mind, why are not waking state and dream state being so counted? Why are not resolutions also mentioned? In reply, it is to be stated that the waking state is occupied mainly with Pramāṇa, though Vikalpa etc. are also present then; while a dream state is primarily one of Viparyaya, Vikalpa and recollection though Pramāṇa might also form part of it. The states of waking and dream have not been mentioned separately as by the mention of the other four, viz. Pramāṇa, Viparyaya, Vikalpa

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and memory as well as by the fact that the stoppage of such fluctuations will bring about a stoppage of the waking state and dream state, they have been included automatically. Similarly, 'resolution' has not been specifically mentioned because it arises through modifications of cognition and stops with the shutting out of such modifications. By the five false cognitions, 'resolution' has also been implied, as resolutions are formed through attachment, hatred, aversion, etc. In reality the maker of the Sūtra has mentioned only the fundamental controllable modifications. That is why the feelings or states of fluctuation like happiness or misery have not been included. Happiness or sorrow cannot be controlled by itself; it is to be eliminated by shutting out valid cognition etc. which give rise to them.

In the Yoga philosophy the word *Vṛtti* has been used technically to imply cognition or conscious mental states. Of them, *Pramāṇa* is correct knowledge, *Viparyaya* is incorrect cognition, *Vikalpa* is the cognition of a thing which does not exist and which is other than *Pramāṇa* and *Viparyaya*; *Nidrā* or dreamless sleep is indistinct awareness of the state of suppression; and *Smṛti* or memory is the awareness again of previous cognitions. As the fluctuations of the mind relating to inclination or disinclination are preceded by cognition and cognition prevails over all other fluctuations, the stoppage of the cognitional modifications serves to shut out the working of the mind. That is why the fluctuations to be controlled in Yoga are the fluctuations of the cognitive state. Yogis become successful in shutting out the fluctuations of the mind by controlling the fluctuations of cognition. The real scientific method of controlling the mind is to proceed by controlling the cognitional fluctuations. The *Vṛttis* in Yoga mean the variations of *Prakhyā* or the *Sattva*-element of the mind. *Chitta* or the mind is the internal power which cognises, wills and retains by blending together the knowledge relating to sound, touch, light, taste and smell brought in by the five sense-organs, the feeling relating to movement of objects brought in by the organs of action, the perception of inertness of outside elements by the five *Prāṇas* or the organic energies and the perception of pleasure and pain as

inherent in the internal organs. The following examples will make the idea clear. You see an elephant. The eyes only see a black mass ; its other properties are not known by the eyes. Knowledge about its power of carrying loads, its power of movement, its mode of life, its toughness, its roar had been gathered before by your appropriate sense-organs and retained in the mind. When the elephant is seen, the internal power, or Chitta, mixes all the fragments of knowledge and creates the complete idea that it is an elephant. If on seeing an elephant you feel pleasure, that also is an action of the Chitta or mind-stuff. It is only a reappearance of the feeling of pleasure which you experienced before.

By its movements or fluctuations the existence of the mind is felt ; the absence of fluctuations can only mean the lapse of the Chitta. The modifications of the mind can be divided into several main heads according to the three constituent principles or Guṇas. Out of them only the principal controllable ones have been mentioned by the maker of the Sūtras as being five in number so far as Yogic practice is concerned. All students of this science should particularly remember the following points, regarding Chitta : Chitta or the mind is the internal organ with three functions, viz. cognition, conation, and retention. The first two are knowing and willing while retention is the subliminal or latent impression. The feeling or impression of things seen, of things retained in the mind (as memory), of things willed, of pleasure or pain acutely felt, are modifications of the mind, known as Pratyayas. Conation or willing being a cognised or conscious function is also of the nature of Pratyaya. Saṁskāras or latent or subliminal impressions are unconscious functions. Thus mind has two properties, viz. Pratyaya and Saṁskāra. Of these, Pratyaya is called Chitta-Vṛtti or the modification of the mind. In this science the fluctuations or modifications taken collectively are ordinarily known as the Chitta or mind. Because the fluctuations are of the nature of knowledge, they are the transformations of Buddhi which is the transformation of Sattva. That is why Chitta and Buddhi have been used indifferently in many places. That Buddhi or intellect is not the Buddhi as a Tattva. Similarly, 'Chitta-Vṛtti' or

'modification of the mind' has been designated 'Buddhi-vṛtti' or modification of Buddhi. The words 'Chitta' and 'Manas' have been used in the same sense in many places, but really speaking, the Manas is the sixth sense. In other words, the awareness that is necessary for the internal effort, for the setting in motion of the external senses and for the inner awareness of mental states are all the work of the mind. Mental perception is due to that awareness just as visual knowledge is due to the eye. Thus mind, the instrument of conation, is the internal centre of the organs of knowledge and action, while Chitta-Vṛtti or modification or fluctuation of the mind is nothing but knowledge itself. The specific knowledge of things cognised, done or retained by the mind is Chitta-Vṛtti. It should be remembered that this is the ancient division.

भाष्यम्—तत्र—

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

इन्द्रियप्रणालिकया चित्तस्य बाह्यवस्तुपरागात्तद्विषया सामान्यविशेषात्मनो-
ऽर्थस्य विशेषावधारणप्रधाना वृत्तिः प्रत्यक्षं प्रमाणम् । फलमविशिष्टः पौरुषेयचित्त-
वृत्तिबोधः । बुद्धेः प्रतिसंवेदो पुरुष इत्युपरिष्ठादुपपादयिष्यामः ।

अनुमेयस्य तुल्यजातीयेष्वनुवृत्तो भिन्नजातीयेभ्यो व्यावृत्तः संबन्धः,
यस्तद्विषया सामान्यावधारणप्रधाना वृत्तिरनुमानम् । यथा, देशान्तरप्राप्ते-
र्गतिमच्चन्द्रतारकं चैत्रवत्, विन्ध्यश्चाप्राप्तिरगतिः ।

प्राप्तेन दृष्टोऽनुमितो वार्थः परत्र स्वबोधसंक्रान्तये शब्देनोपदिश्यते,
शब्दात्तदर्थविषया वृत्तिः श्रोतुरागमः । यस्याऽश्रद्धेयार्थः वक्ता न दृष्टानुमितार्थः
स आगमः प्लवते, मूलवक्तरि तु दृष्टानुमितार्थे निर्विप्लवः स्यात् ॥ ७ ॥

Of these,

**Perception, Inference And Testimony Constitute
The Pramāṇas (1). 7.**

Perception is that modification of the mind which
is caused by its contact (2) with an outward object

through the sense channel and which is concerned mainly (3) with the special features of the object that is characterised by the special as well as by certain general features. The outcome (4) of this perceptual modification is the self's awareness of this modification as undistinguished from the Self. That the Self is the reflector of the Buddhi (5) will be established later on.

Inference is that kind of mental modification which is concerned with the entity (*viz.* the mark) (6) that is present in the instances where the probandum occurs and is absent from the instances where the probandum does not occur. For example, the moon and the stars have motion as Chaitra has, for they change their position; the Vindhya Hills do not change its location and so it has no motion.

The mental modification arising from hearing the words of a reliable person who desires to convey his cognition to the hearer is Āgama-Pramāṇa, *i.e.* authoritative testimony to the hearer (7). That testimony may be false, *i.e.* cannot at all be a Pramāṇa, if the person communicating the knowledge is not trustworthy or is deceitful or is one who has neither seen nor experienced what he seeks to communicate. That transferred cognition which has its basis in the direct experience of the first authoritative exponent or in his correct inference is genuine and perfectly valid (8).

(1) Pramā is knowledge about a real object which is uncontradicted. The instrument of Pramā, *i.e.* the way of getting correct knowledge is Pramāṇa. Pramāṇa is making sure of a real thing which was unknown before; in other words, Pramāṇa is the process of Pramā in regard to an unknown thing. This definition of Pramāṇa might give rise to the doubt that when the absence of fire is established by an inference, then the definition of Pramāṇa cannot cover that inference.

In reply it has to be stated that cognition of a non-existent thing is really the cognition of existent things other than that one and is just a 'Vikalpa'. The absence of a thing is in reality some other positive thing and is asserted only in relation to some present thing. About the knowledge of non-existence it has been said in Śloka-Vārttika that it is formed mentally and independently of the senses by perceiving a positive entity and then remembering that which is asserted to be absent. For example, when we do not see a pot in a place, we first see a vacant and illuminated place, and then we form an idea in the mind that the pot is absent. In fact, no knowledge can be formed without reference to an object. All the knowledge that we have of things that exist is mainly of two kinds, *viz.* Pramāṇa and 'feeling'. Of these, Pramāṇa relates to things which are outside the sense-organs or used as outside the sense-organs. Perception, inference and testimony—all these Pramāṇas are characterised by this feature. Feeling relates to what occurs inside the sense-organs, *e.g.* cognition of memories, of pleasure, etc. Realisation of something not known before is also called Pramā; its instrument is called Pramāṇa. This definition of Pramāṇa distinguishes it from memory. In this science of Yoga, certain 'feelings,' have been taken to be mental 'perceptions' and thus included in the category of Pramāṇa. Recollection is not, however, mental perception because it is the feeling again of things felt before. Therefore, Pramāṇa and recollection are different things.

(2) Mental fluctuations vary with differences in the outward objects. That is why outward things affect or modify the mind. When the mind comes into contact with an object through the sense-channel, then the mind is affected or changed. Each modification of the mind-stuff is one piece of knowledge. The Chitta comes into contact with objects through six sense-channels. The five external senses and the sixth internal sense, called Manas, are the channels recognised by the science of Yoga. Through the external sense-channels we get only an inchoate elementary sensation, which is only a form of reception. For example, what we get through the ear is only an inchoate sensation, *i.e.* the cawing (of a crow). Then with the help of the other functions of the mind we

ascertain that it is the voice of the crow. This complete knowledge is mental perception.

In the perception of mental objects, we get the adequate knowledge of cognition, *i.e.* by taking in the feeling existing in the senses we get a knowledge of it. The sensation of pleasure etc. is inchoate mental knowledge. The full knowledge thereof which follows is the adequate knowledge of a mental object. Like the action of external senses, the mind receives the impressions first; next when the mind-stuff is affected thereby, then mental perception takes place. Thus in all mental perceptions, reception comes first and then comes the full perception. Therefore, the sure awareness of a thing outside the senses is *Pramāna*. This definition is applicable to all direct perceptions.

(3) The feature and form of external objects are called their *Viśeṣa* (speciality). Every object has its peculiar properties of sound, touch, etc. different from those possessed by others; they are called their feature (*Mūrti*) while *Vyavadhī* is their special form. Take the case of a piece of brick. Its colour and shape cannot be exactly described by howsoever large a number of words we may use; but when we see it we can at once have the exact cognition. That is why direct apprehension mainly relates to *Viśeṣa*, *i.e.* form and feature. The word 'mainly' has been used to imply that some awareness of the general features is present therein, though knowledge of the special properties and features predominates. That which is present in many things is called *Sāmānya* or generality. Words like fire, water, etc. are used in a general sense. On account of nature and shape, fire may be many, but their general name is 'fire'. Existence is a common feature of all things. In direct apprehension knowledge of such general features is also present in a modified form. In the following instances of inference and verbal communication, however, the awareness is only of the general features, because they are established by words, signs, etc. It cannot be said that in the case of 'Chaitra (the name of a person) exists'—a case established by inference or verbal communication—we have an instance of the knowledge of a particular object; because if Chaitra had been seen before, the mention of the

word 'Chaitra' will only bring the recollection (which is not a Pramāṇa) of Chaitra. The knowledge of 'existing at a certain place' will only fall under the category of Pramāṇa. If Chaitra was not seen before, the statement will not convey any particular information about Chaitra. Inference or verbal communication can only convey general and partial information.

(4) Outcome = Result of the perceptual process. Vijñāna-bhikṣu says it is the 'effect of Vṛtti as Karaṇa'. In illustrating the expression 'the self's awareness of this modification' he says that it is like the cognition of 'I am knowing the pot'. But that kind of cognition might be of two kinds. In direct apprehension, the perception is of 'This is a pot' or 'The pot exists'. But as it contains a reference to the subject, it can be analytically expressed as 'I am seeing the pot'. Again, while seeing a pot one feels 'I am seeing a pot'. The first awareness, viz. of 'the pot exists' is primarily unreflective perception and the second one, viz. of 'I am seeing the pot' is predominantly reflective perception. The first 'This is a pot' or 'the pot exists' is direct perception. In that direct perception there function three ideas—'I', 'the pot' and 'seeing', but when the pot is being seen then it is felt only that the pot exists; and the seer, the act of seeing and the object seen are not felt in separation. The knowledge of 'I am the seer' being absent, and the presence only of the pot being felt, the seer implied in the 'I-feeling' and the apprehended 'pot' appear to be undifferentiated. This has been stated already in the 4th Sūtra. The mental modification due to direct perception may last for a moment and may be followed by its 'current'. But when the perceptual modification concerning 'a pot' arises, then it is not differentiated as 'I am seeing the pot', there is only the feeling that the 'pot' is present. In knowing the pot, the seer behind it is present; that is why the seer can be said to exist in an undifferentiated form in the awareness of the pot though as a matter of fact they are really different.

This can be understood in another way. All knowledge is a transformation of Ahaṁkāra or 'Me-feeling'. Of these, perceptual knowledge is the transmutation of the 'Me-feeling' due to the action of an external object. Therefore, knowledge of a pot is only a modification of the 'Me-feeling'. But the seer is

included in the 'I'. That is why in the perception of the pot, the transmutation of the 'Me-feeling' in the shape of knowledge of the pot and the seer are undifferentiated. Of course, by reflection and reasoning we can understand the difference between the seer and the pot, but that is not possible in a mental fluctuation like the unreflective perception relating to the pot.

'The Self's awareness' means the manifestation of the knowledge of which the Puruṣa or the knower is the witness. It may be urged that if the Puruṣa is the illuminator of various modifications then he must have variety or he must be subject to change. That is not so. If the variation had been in the Puruṣa then that objection would have been valid. But the variations are in the senses, or in the mind. If objects are analysed, we shall get only subtle activity which is really rising and disappearing every moment. Under their influence the 'I-feeling' is also being momentarily changed in a subtle manner. Puruṣa is the illuminer of the momentary phases of the mutation of the 'I-feeling'. When that mutation ceases, what remains is the Puruṣa ; while when that mutation becomes manifest it is Buddhi. That is why that mutation cannot reach the Puruṣa. This is really how a Yogin realises the principles of Puruṣa. First, he realises the Tanmātra, *e.g.* the light Tanmātra, taste Tanmātra out of the various gross elements, *i.e.* the variety in colours or in tastes etc. Then gradually by deep meditation he realises the disappearance of those principles in the 'I-sense'. By realising that the subtle principles of the Tanmātra is nothing but a variation of the 'I-sense', he arrives at the pure 'I-feeling' and then with discriminative discernment he realises the Puruṣa principle. Thus by gradually shutting out the subtle and subtler mutations he is established in that principle, *i.e.* gets a clear idea of that principle.

(5) "The Self is the reflector of Buddhi", this description is of a deep import. As reflection commonly means going in a different direction on striking a surface like that of a mirror, so 'reflection' here means giving rise to action or feeling by striking against another substance, or appearing as acting or feeling. As in the case of light, the mirror is the reflector, so in respect

of Buddhi, the impact received at first through the senses, is later reflected in the pure 'I'. The centre of this reflection is the reflector of the Buddhi. To think that 'I exist' is also the result of such reflection. For all lower physical sensations or perceptions of objects, the centre of reflection is the Buddhi or the senses lower down. But the reflector of the Buddhi, which is the highest form of the phenomenal Self, is beyond the Buddhi; that is the immutable consciousness or Puruṣa. This idea of reflection is the way of reaching the Puruṣa principle. After realising the principle of the pure 'I-feeling' by force of concentration, the Puruṣa principle, the reflector, has to be realised by a process of meditation. This really is Viveka-Khyāti or final discriminative discernment.

(6) Affinity and disaffinity are the two kinds of relationship. Affinity means agreement in presence or agreement in absence, while disaffinity implies non-agreement in presence or absence. Broadly speaking, realising the nature of these kinds of relationship, having got a part of the relationship between two related things, to know the rest is inference. When non-existence of something is inferred, it implies the knowledge of the existence of some other things; this has been explained before. This science is against the cognition of a non-existent or negative thing.

(7) From only words, *i.e.* from sentences composed of the cases and the verb. But in every case there may not be a correct cognition. In some places doubts arise and in some the doubts are dispelled through inference. For example, "so and so is reliable, when he says it, it must be true." From study also one can make sure. This is inferential proof. From this many think that Āgama or verbal testimony is not a separate source of valid knowledge. But it is not so. Some men are found naturally to possess the power to find out what is in another mind, or can communicate his own thought into another. They are called thought-readers. They also possess the power of thought-transference. Telepathy is of this class. If you think that a book is in such and such a place, that thought will at once rise in their mind, *i.e.* they will come to have a knowledge of the existence of the book in that place. How does the cognition come to the thought-readers? Not by direct perception,

The words uttered mentally by one person and the sure knowledge arising out of their meaning affects the other mind and produces the sure knowledge in that mind. That must be admitted to be a cognition different from direct perception or inference. With ordinary men this power of thought-reading being not fully developed they cannot comprehend what is in another mind unless the words are uttered. We generally express our thoughts by words; that is why we have to express the thoughts by words if we wish to impress others by it. There are men whose sure knowledge of things seen or experienced by them will not carry conviction with you, but there are others whose words as soon as uttered will impress you. They possess such power that their ideas conveyed to you through their words get fixed in your mind. Famous orators are like that. They, whose words are accepted without question, are called Āpta or reliable persons. When the word uttered by an Āpta conveys his sure knowledge to your mind and produces a similar sure knowledge therein, it is called Āgama or verbal testimony. All the Śāstras were originally taught by such persons who had realised the various ultimate principles. That is why they are called Āgamas. But that is not strictly so, because in cognition by verbal communication there must be a speaker and a listener. As inference and direct perception might be faulty at times, so if there is any error in the Āpta, his communication would be erroneous. Only verbal knowledge, *i.e.* the meanings of uttered words, is not Āgama or transferred cognition. That is Āgama Pramāṇa when an unknown thing is made known with the help of the words used by an Āpta. Abhinava Gupta has called it affectionate transfer of power. According to Plato "No philosophical truth could be communicated in writing at all, it is only by some sort of immediate contact that one soul could kindle the flame in another" (*Burnet*).

(8) As with a fault in the premise, the inference becomes invalid, as defect in the senses produces defect in perception, so verbal communication can also be defective.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥

भाष्यम्—स कस्मान्न प्रमाणम् ? यतः प्रमाणेन बाध्यते, भूतार्थविषय-
त्वात्प्रमाणस्य, तत्र प्रमाणेन बाधनमप्रमाणस्य दृष्टम्, तद्यथा द्विचन्द्रदर्शनं सद-
विषयेणैकचन्द्रदर्शनेन बाध्यत इति । सेयं पंचपर्वा भवत्यविद्या, अविद्याऽस्मिता-
रागद्वेषाभिनिवेशाः क्लेशा इति, एत एव स्वसंज्ञाभिस्तमोमोहो महा-
मोहस्तामिस्रः अन्धतामिस्र इति एते चित्तमलप्रसंगिनाभिधास्यन्ते ॥ ८ ॥

**Viparyaya Or Illusion Is Wrong Knowledge Formed
Of A Thing As Other Than What It Is. 8.**

Why is Viparyaya not Pramāṇa ? Because that is demolished by correct knowledge which relates to a thing which exists in reality. In other words, the object of Pramāṇa is a real thing while the object of illusory cognition is its opposite. False cognition is sublated by correct knowledge, *e.g.* the illusion of seeing the moon double is contradicted by the valid evidence of one moon. This wrong knowledge called Viparyaya has five parts. They are Nescience, Asmitā or Egoism, Attachment, Hate and Fear of death—the five 'Kleśas'. They are also known technically as Tamas, Moha, Mahāmoha, Tāmisra and Andhatāmisra. These will be explained in connection with the impurities of the mind.

(1) Viparyaya concerns an unreal thing ; Vikalpa is based on words suggesting a non-existing thing ; deep (dreamless) sleep is based on obscurity or inertia ; memory is based on only matters felt before. Fluctuations of mind thus vary according to the basis on which they are founded. Pramā is the mental power which exhibits a real thing. Knowledge derived through concentration is the highest form of Pramā. Ignorance (or knowing a thing as different from what it is) which is shut out by Pramā, is commonly known as Viparyaya or false cognition. Nescience etc. are the five forms of false cognition. Their common feature is misconception and they can all be shut out by correct knowledge. Viparyaya is the general name for all forms of incorrect knowledge. Kleśas like

Nescience etc. though classed as Viparyaya are really technically so called in relation to spirituality when the total extinction of all miseries is dealt with. Any misapprehension can be called a Viparyaya, but those misconceptions which Yogins consider to be the roots of miseries and eliminable, are regarded as Viparyayas of the nature of affliction (Kleśa).

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ८ ॥

भाष्यम्—स न प्रमाणोपागोही, न विपर्ययोपागोही च, वस्तुशून्यत्वेऽपि शब्दज्ञानमाहात्म्यनिबन्धनो व्यवहारो दृश्यते, तद्यथा चैतन्यं पुरुषस्य स्वरूपमिति, यदा चित्तिरेव पुरुषस्तदा किमत्र केन व्यपदिश्यते, भवति च व्यपदेशे वृत्तिर्यथा चैत्रस्य गौरिति । तथा प्रतिषिद्धवस्तुधर्मो निष्क्रियः पुरुषः, तिष्ठति बाणः स्थास्यति स्थित इति गतिनिवृत्तौ धात्वर्थमात्रं गम्यते । तथा अनुत्पत्तिधर्मा पुरुष इति, उत्पत्तिधर्मस्याभावमात्रमवगम्यते न पुरुषान्वयी धर्मः, तस्माद्विकल्पितः स धर्मस्तेन चास्ति व्यवहार इति ॥ ८ ॥

The Modification Called 'Vikalpa' Is Based On Verbal Cognition In Regard To A Thing Which Does Not Exist. (It Is A Kind Of Useful Knowledge Arising Out Of The Meaning Of A Word But Having No Corresponding Reality.) (1). 9.

Vikalpa does not fall either within the category of Pramāṇa or of false cognition (Viparyaya); because although there is no reality behind Vikalpa, yet it has its use through the power of verbal cognition. For example, "Chaitanya (Consciousness) is the nature of the Puruṣa." Now what is here predicated and of what, seeing that Consciousness is Puruṣa itself? There must always be a statement of the relationship of one to another in predication, as in the phrase 'Chaitra's cow' (2). Similarly, Puruṣa is inactive and devoid of characteristics of matter. In the phrase "Puruṣa has the character of not being created", no positive quality relating to

Puruṣa is being indicated but the mere absence of the property of being created is implied. That is why that characteristic is regarded as the object of 'Vikalpa' and the term is used to indicate an idea which has no existence beyond the word.

(1) There are expressions and words which have no answering reality. From hearing those words or expressions, an ideation takes place in our minds. That is Vikalpa-Vṛtti or modification due to vague notion. Those creatures who express their ideas through language have to depend largely on such notions. 'Ananta' (infinite) is an expression conveying a vague notion. We use that word often and understand its import to some extent. It is, however, not possible to comprehend the real significance of that word. We can understand the significance of 'finite' and from that a false and vague ideation takes place in our mind through the word 'infinite'. The words 'infinite', 'innumerable', etc. are also used in a different sense, *e.g.* whose limit cannot be reached by measurement, or number of which the end cannot be arrived at by counting. In this sense 'infinite' and 'innumerable' are not verbal delusion or vague ideation. But if we take 'infinite' as a measure in respect of a whole, then it will be a verbal delusion because the moment we speak of a whole, it will be thinking of a 'finite' thing. When Yogins attempt to gain correct knowledge of internal and external matter through wisdom acquired by concentration, then they will have to give up all such notions, because that is a sort of improper thought. Essential cognition or knowledge filled with truth (Rtambharā Prajñā, Sūtra 1.48) is antagonistic to all imaginary cognition. In reality until imaginary cognition disappears from the thought process, real Rta or realised truth cannot be thought of.

Vague cognition can be divided into three parts—vague notion of things, vague notion of action and vague notion of nothingness. Example of the first is "Chaitanya is the nature of the Puruṣa". In this, although the two are the same, for usage, their separate mention is an instance of Vikalpa in respect of things. When a non-actor is used for an actor, then it is an instance of Vikalpa of action. Modification of

the mind arising out of words or expressions indicative of nothingness is vague notion relating to nihility. For example, "Puruṣa is devoid of the property of being created." Voidness is an unreality; by it the nature of no existing matter can be predicated; that is why the modification of the mind caused by such expression has no real background. As long as we go on thinking with the help of words, so long will Vikalpa or vague cognition continue.

The word 'Vikalpa' has various meanings; for example, (i) as explained above, modification caused by verbal delusion or vague cognition, (ii) in the sense of vā, i.e. 'or' as in 'Iṣvara-Pranidhānād-vā' in Sūtra 1.23, (iii) manifested world, as in Vedāntic 'Nirvikalpa Samādhi', (iv) imposition of an imaginary concept as in the case of the image of 'I' in 'I-sense'.

(2) The phrase 'Chaitanya is the nature of the Puruṣa', although it has no significance in reality, conveys an impression to the mind through the usage of the words used as in the phrase 'Chaitra's cow', the modification of the mind being caused by the subject and the predicate. Because it is a little difficult to understand, the commentator has given several examples of Vikalpa-Vṛtti. In fact, it is not possible to follow the significance of Nirvitarka and Nirvichāra Samādhi unless Vikalpa-Vṛtti is understood clearly. Viparyaya or false cognition has no usefulness but Vikalpa or vague notion always serves a purpose.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

भाष्यम्—सा च संप्रबोधे प्रत्यवमर्शात् प्रत्ययविशेषः । कथं, सुखमहमस्वाप्सं प्रसन्नं मे मनः प्रज्ञां मे विशारदीकरोति, दुःखमहमस्वाप्सं स्त्यानं मे मनो भ्रमत्यनवस्थितं, गाढं मूढोऽहमस्वाप्सं गुरुणि मे गात्राणि क्लान्तं मे चित्तमलसं (अलमिति पाठान्तरम्) सुषितमिव तिष्ठतीति । स खल्वयं प्रबुद्धस्य प्रत्यवमर्शो न स्यादसति प्रत्ययानुभवे, तदाश्रिताः स्मृतयश्च तद्विषया न स्युः । तस्मात् प्रत्ययविशेषो निद्रा । सा च समाधावितरप्रत्ययवन्निरोद्धयेति ॥ १० ॥



**Dreamless Sleep Is The Mental Modification Produced
By Condition Of Inertia In The State Of Absence
(Of Waking And Dreaming). 10.**

As we can remember when we wake up that we had been sleeping, sleep is called a mental modification, as indicated in the feelings, expressed by phrases such as "I slept well, I am feeling cheerful, it has cleared my brain" or "I slept poorly", "On account of disturbed sleep, my mind has become inactive, and is wandering unsteadily", or "I was in deep sleep as if in a stupor, my limbs are heavy, my brain is tired and languid, as if it has been stolen by somebody else and lying dormant". If during sleep there was no cognition of the inert state, then on waking, one would not have remembered that feeling. There would not also have been recollection of the state in which the mind was in sleep. That is why sleep is regarded as a particular kind of feeling, and should be shut out like other cognitions when concentration is practised. (1).

(1) In the waking state, the sense-organs, the organs of action and the seat of thinking (a particular part of the brain) all work actively. In the dream state the sense-organs and the organs of action become inactive, only the seat of thinking goes on acting. But in dreamless sleep all the three become inactive. The feeling of insensibility that comes on the body immediately before sleep, is inertia or Tamas. In nightmare sometimes the sense-organs become active but the organs of action remain inactive. One can partly hear and see but cannot move one's limbs. That frozen feeling is Tamas referred to above. That mental modification is sleep which is subject to that Tamas. Because activity is stopped in sleep under the influence of inertia caused by Tamas, it is a sort of calmness but it is exactly opposite to the calmness of concentration. State of sleep is neither voluntary nor transparent calmness while concentration is both. Sleep is like

calm but turbid water while concentration is like calm and clear water.

The commentator has given three examples to bring out the threefold composition of sleep and its nature as a *Vṛtti*. In such sleep there is an indistinct feeling which produces the memory of sleep. As a matter of fact, before sleeping we only recollect the feeling of sleep experienced before. Compared to waking and dreaming, sleep is a *Tamas*-modification. From the *Śāstras* also we know that sleeping is a *Tāmas* attribute. It has been said before that modification of the mind is a sort of cognition. In deep sleep an inert, obscure feeling comes over the senses and the mental modification caused thereby, is only a knowledge thereof. In waking and dreaming, mental modification, *i.e.* *Pramāṇa* etc. arises, but in deep sleep there is no such modification. Sleep is a state relating to the power of retention, or in other words, the languid sensation in the body causing an obscure feeling in the sense-organs is sleep and the knowledge of that feeling is the mental modification known as the *Chitta-Vṛtti* called sleep.

To stop the mental modification due to sleep, the first thing to be practised is constant calmness of the body. By that, sleep, which is the reaction for making up the loss due to bodily waste, becomes unnecessary. Even when the body remains calm, for cooling the brain one-pointedness and *Smṛti-Sādhana* (or cultivation of memory according to prescribed method) are necessary. That is the chief practice for resisting sleep. That is called *Sattva-Samsevāna* (cultivation of self-cognition). Constant watchfulness directed towards self-knowledge, *e.g.* 'I won't forget myself', this kind of watchfulness is called *Samprajanya*. To be established in such practice all day and night long, can only lead to conquest of sleep; and one-pointedness in it leads to *Samprajñāta* Yoga. Only after attaining and then superseding the latter can one attain *Asamprajñāta* concentration.

As in ordinary life sometimes extraordinary powers are manifested, so sleeplessness (not the disease insomnia) can come to some. But as this is not accompanied by stoppage of other mental fluctuations, it cannot be regarded as Yoga.

When practising Smṛti-Sādhana some people get deep sleep or their minds stop fluctuating. Their heads droop, some stay erect but they breathe like one in sleep. Often an indistinct sense of felicity prevails due to absence of any effort in the system and there is no recollection of anything else. These have to be got rid of through Sattva-Samsevana mentioned before.

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥

भाष्यम्—किं प्रत्ययस्य चित्तं स्मरति, आहोस्विद् विषयस्येति । आहोपरक्तः प्रत्ययो आह्वयग्रहणोभयाकारनिर्भासस्तथाजातीयकं संस्कारमारभते । स संस्कारः स्वव्यञ्जकाञ्जनस्तदाकारमेव आह्वयग्रहणोभयात्मिकां स्मृतिं जनयति । तत्र ग्रहणाकारपूर्वा बुद्धिर्याह्वाकारपूर्वा स्मृतिः सा च द्वयी भावितस्मर्तव्या चाऽभावित-स्मर्तव्या च स्वप्ने भावितस्मर्तव्या जाग्रत्समये त्वभावितस्मर्तव्येति । सर्वाः स्मृतयः प्रमाण-विपर्यय-विकल्पनिद्रास्मृतीनामनुभवात् प्रभवन्ति । सर्वाश्चैता हृतयः सुखदुःखमोहात्मिकाः सुखदुःखमोहाश्च क्लेशेषु व्याख्येयाः । सुखानुशयी रागः दुःखानुशयी द्वेषः मोहः पुनरविदेति । एताः सर्वाः वृत्तयो निरोद्धव्याः । आसां निरोधे संप्रज्ञातो वा समाधिर्भवति असंप्रज्ञातो वेति ॥ ११ ॥

Memory Is Mental Modification Caused By Reproduction Of The Previous Impression Of An Object Without Stealing From Anything Else. (1). 11.

Does the mind remember the process of knowing which took place before or the object which produced the knowledge (2)? Though knowledge is of an object, yet it reveals the nature of the object as well as the process of knowledge and produces latent impressions of the same kind. These latencies manifest themselves when excited (3) by phenomenal cause and assume in memory the form of the object as well as of the process of knowing. Of these, the re-appearance in the mind of a thing taken in before is called recollection, while the display of the power of original

cognition is named 'Buddhi' or Pramāṇa. Of the two, in Buddhi the cognitional aspect appears to be prominent, while in memory or recollection the object-aspect attains prominence. Memory is of two kinds, *viz.* remembrance of things only imagined (*i.e.* unreal) and of things not imagined (*i.e.* real). In a dream state memory of imagined things appear (4) while in a waking state memory of real things appear. All memories arise out of impressions whether of right cognition, misapprehension, vague ideation, deep sleep or of memory. The foregoing fluctuations are of the nature of pleasure, pain or stupefaction (5). These will be explained in connection with Kleśas or afflictions. Attachment follows pleasure, aversion follows pain, while stupefaction is nescience. All these fluctuations must be shut out. When they are eliminated, then will be reached concentration—Samprajñāta or Asamprajñāta as the case may be.

(1) Asampramoṣa = Desisting from taking things which are not really one's own. In memory a previous experience is only reproduced without stealing from, *i.e.* accretion from anything else.

(2) When we remember a pot do we remember only the object or the knowledge (*i.e.* the sensation of knowing or the process of knowing the pot)? In reply, the commentator avers that both are remembered. Though the knowledge is influenced by the object, *i.e.* takes after the character of the object, yet it reveals itself quite as much as the latter. In other words, only the knowledge of the pot does not arise, but it is mixed with the feeling that 'I am knowing the pot'. Memory of a thing experienced before, unalloyed by anything else, or feeling of an object experienced before, is memory; but in that memory of the object, a new feeling of 'I am knowing' is also present. The word 'new' here does not refer to the thing experienced before, but the process of knowing which was taking place anew in the mind is referred

to. When in recollection, there is such a remembrance, it must be admitted that both are present in it, *viz.* (a) knowledge of the object experienced before and (b) the new mental process of knowing. Of these two, the first is the knowledge of a thing experienced before and the second of something not experienced before. The first is memory and the second is knowledge in the shape of *Pramāṇa* or correct new apprehension.

In all experiences there is an object as well as the process of knowing. Both these produce latent impressions and therefore both give rise to cognition. Of them, modification arising out of the latent impressions of the object is memory while that of the process of knowing is an action—a mental action, *i.e.* power of knowing. Therefore, that latent impression is the power of knowing. The mental action arising out of the power of knowing is not exactly the same as before but a new knowledge which is *Pramāṇa*.

(3) The term '*Swavyaṅjakāñjana*' used by the commentator means coloured by the cause of its own manifestation.

(4) *Bhāvita-Smartavya* = Recollector of an experience roused, or imagined of unreal cognition. For example, the imagined conception of 'I have become a king' brings in its train thoughts of palace, throne, etc. in a dream. In a waking state there is chiefly knowledge of non-imaginary thoughts and objects.

(5) In fact, the sensation or feeling in which there is no ability for clear knowledge of pleasure or pain, is stupefaction. For example, after severe pain there is a benumbing feeling devoid of the sense of pain. Stupefaction is predominantly *Tamas* in quality; that is why it is akin to nescience. All comprehensions in the mind are associated either with pleasure, pain or *Moha*. Therefore, they can be called fluctuations of the state of the mind relating to cognition. Attachment, hate and fear, all give rise to actions of the mind, hence they are modifications of the state of the mind relating to cognition. Waking, dreaming and deep sleep are modifications relating to the state of retention.

भाष्यम्—अथासां निरोधे क उपाय इति—

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

चित्तनदी नाम उभयतोवाहिनी, वहति कल्याणाय, वहति पापाय च ।
या तु कैवल्यप्राग्भारा विवेकविषयनिम्ना सा कल्याणवहा । संसारप्राग्भारा
अविवेकविषयनिम्ना पापवहा । तत्र वैराग्येण विषयस्रोतः खिलीक्रियते, विवेक-
दर्शनाभ्यासेन विवेकस्रोत उद्घाट्यते । इत्युभयाधीनश्चित्तवृत्ति-निरोधः ॥ १२ ॥

What are the means of stopping them ?

By Practice And Detachment They Can Be Stopped. 12.

The river called mind flows in both directions—
towards good and towards evil. That which flows
down the plane of Viveka or discriminative knowledge
ending in the plateau of Kaivalya or Isolation, leads
unto good ; while that which flows up to the plateau
of re-birth down the plane of non-discrimination leads
unto evil. Among these, the flow towards sense-objects
is thinned by renunciation, and development of a habit
of discrimination opens the floodgate of discriminative
knowledge. The stopping of mental modifications is
thus dependent upon both (1).

(1) Practice and renunciation are the commonest means
of attaining Mokṣa or salvation. Other methods are included
in them. These two principles of Yoga have been quoted in
Śrīmad Bhāgavat-Gītā. Because it is the principal thing, the
commentator has mentioned only the practice of discriminative
knowledge. One will get as much benefit as one practises.
Concentration with austerities is the subject of practice. One
should not be deterred on account of the difficulties in the
way but proceed steadfastly. Many, finding the path of
practice difficult and not being able to subdue the tumult of
the inner nature, try to find solace in the idea "I am following
the path of attachment being impelled by God". But it
should be remembered that whether under God's direction or
otherwise, the result of practising evil is bound to be misery,

while the practice of good would lead to happiness. In fact, the development of the feeling that "I am doing everything at the bidding of God" is a matter of practice. If this feeling prevails in one's all actions, then there would be justification for such an attitude and it would be a blessing. But if it is used for justifying actions under the promptings of violent passions, then what else than dire misery can be hoped for ?

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

भाष्यम्—चित्तस्य अवृत्तिकस्य प्रशांतवाहिता स्थितिः, तदर्थः प्रयत्नः वीर्यमुत्साहः तत्सम्पिपादयिषया तत्साधनानुष्ठानमभ्यासः ॥ १३ ॥

Exertion To Acquire Sthiti Or A Tranquil Flow Of Mind Devoid Of Fluctuations Is Called Practice. 13.

Absence of fluctuations or undisturbed calmness of the mind (1) is called Sthiti or tranquility. The effort, the energy and the enthusiasm, *i.e.* the repeated attempt for attaining that state is called practice.

(1) The flow of the mind as devoid of all fluctuations is called Praśānta-Vāhitā. That is the highest form in which a mind can exist ; the other forms of calmness are only secondary. As the practice improves, the tranquility also increases. Aiming at Praśānta-Vāhitā the effort to stay in the placid stage which has been reached is called practice. When the effort is made with energy and enthusiasm the practice soon becomes firm. In the Muṇḍaka Upaniṣad it is stated, "This Self is not realised by one who has no energy, nor by one who is subject to delusion nor by knowledge devoid of real renunciation but when the wise man exerts himself in this way, his soul reaches the abode of Brahman".

स तु दीर्घकालनिरंतर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

भाष्यम्—दीर्घकालासेवितो निरंतरासेवितस्तपसा ब्रह्मचर्येण विद्यया श्रद्धया च सम्पादितः सत्कारवान् दृढभूमिर्भवति. व्युत्थानसंस्कारेण द्रागित्येव अनभिभूत-विषय इत्यर्थः ॥ १४ ॥

That Practice When Continued Constantly For A Long Time Without Break And With Devotion Becomes Firm In Foundation. 14.

Continued for a long time and constantly indulged in a devoted way, *i.e.* with austerity, continence, learning and reverence, it is said to have been done with earnest attention and it gets firmly established. In other words, in that state the calmness which is aimed at in practice is not easily overcome by any latent traces of the empirical state (1).

(1) The word 'Constantly' implies practice, daily and, if possible, every moment. Practice which is not broken by its opposite habit of restlessness is constant practice. Tapasyā is giving up of worldly pleasure. Learning refers to knowledge of truth. When these are done, the practice will no doubt be a reverent one. It is said in the Chhândogya Upaniṣad, "That which is done with proper knowledge, with devotion and in conformity with the scriptures, *i.e.* done in the proper method, becomes more forceful".

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

भाष्यम्—स्त्रियः अन्नपानम् ऐश्वर्यम् इति दृष्टविषयवितृष्णस्य, स्वर्ग-वैदेह्य-प्रकृतिलयत्वप्राप्तावानुश्रविकविषये वितृष्णस्य दिव्यादिव्यविषयसंप्रयोगेऽपि चित्तस्य विषयदोषदर्शिनः प्रसंख्यानबलाद् अनाभोगात्मिका हेयोपादेयशून्या वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

When The Mind Loses All Passion For Objects Seen Or Described In Sacred Tradition It Acquires A State Of Utter Desirelessness Which Is Called Detachment. 15.

When the mind becomes indifferent to things seen, *e.g.*, women, food, drinks, power etc. and does not hanker after objects or states promised in religious books such as going to heaven or having the 'discarnate' state (1) or of dissolution into primordial matter, or even when

in the presence of such things the mind finds faults with them and by virtue of the acquisition of discriminative knowledge (2) maintains complete freedom from their influence and is indifferent to good or evil, it is said to have reached a state of Nirvikalpa Buddhi (3) called *Vaśīkāra Samjñā*. This state of mind is Detachment.

(1) 'Discarnate' state and dissolution into primordial matter will be explained in the notes to *Sūtra* 1. 19.

(2) *Prasaṅkhyāna* = Attainment of *Viveka-Khyāti* or ultimate discriminative knowledge. *Anābhoga* = opposed to *Ābhoga* which denotes the state of a mind fully engrossed in a matter as happens, for instance, to a mind in concentration. In a disturbed state of the mind it is occupied with ordinary affairs which breed trouble. In objects to which we are fully attached or in which we willingly engage ourselves, we get *Ābhoga*. When the attachment disappears the mind is freed from their incubus. Then we hardly think of them, nor are we inclined towards them.

(3) When through discriminative knowledge one comes to realise the power of worldly things in breeding the three-fold misery, then one feels worldly enjoyment like being scorched by fire. The difference between getting to know about the demerit of things through study and reflection only and the wisdom through discriminative knowledge is like the difference in experience between hearing that fire burns and actually getting burnt. When through this knowledge the demerit of everything is realised and a complete state of detachment prevails in the mind, that state is technically called the state of *Vaśīkāra* which is *Vairāgya* (Detachment).

The *Vaśīkāra* stage of mind is not reached at once. There are three other antecedent states of detachment. (1) *Yatamāna*, (2) *Vyatireka* and (3) *Ekendriya* are the three previous stages. To go on attempting not to engage the sense-organs in enjoyables, is *Yatamāna* detachment. When that becomes successful to some extent, i.e. when attachment towards some things disappears altogether and in respect of

others it becomes feeble, then by a process of elimination, a spirit of renunciation can be maintained partially, that is known as Vyatireka abnegation. When by practice that is mastered, when the sense-organs are completely weaned away from objects and the spirit of attachment remains only in the mind, then it is called Ekendriya. 'Ekendriya' means that which resides in one sense-organ—here, the mind. Later when the adept Yogin has no longer to control his spirit of attachment, when naturally his mind and his sense remain aloof from worldly objects and even from supermundane matters, then that is called the state of Vaśīkāra which is Vairāgya or complete detachment. That is a state of absolute indifference to the things of the world.

तत् परं पुरुषख्यातेर्गुणवैदृष्यम् ॥ १६ ॥

भाष्यम्—दृष्टानुश्रविकविषयदोषदर्शी विरक्तः पुरुषदर्शनाभ्यासात् तच्छुद्धि-
प्रविवेकाप्यायितबुद्धिर्गुणेभ्यो व्यक्ताव्यक्तधर्मकेभ्यो विरक्त इति, तद्वद्वयं वैराग्यं,
तत्र यदुत्तरं तज्ज्ञानप्रसादमात्रम् । यस्योदये प्रत्युदितख्यातिरेवं मन्यते “प्राप्तं
प्रापणीयं, चोणाः चेतव्याः क्लेशाः, क्लिबः श्लिष्टपर्वा भवसंक्रमः, यस्य अविच्छेदाज्-
जनित्वा म्रियते मृत्वा च जायते, इति ।” ज्ञानस्यैव परा काष्ठा वैराग्यम् एतस्यैव
हि नान्तरीयकं कैवल्यमिति ॥ १६ ॥

**Indifference To The Guṇas Or The Constituent Principles
Achieved Through A Knowledge Of The Nature Of The
Puruṣa Is Called Paravairāgya (Extreme Detachment). 16.**

Through the practice of the effort to realise the Puruṣa-principle, the Yogin having seen the faulty nature of all objects visible or described in the scriptures, gets a clarity of vision and steadiness in Sāttvika qualities. Such a Yogin edified with a discriminative knowledge (1) and with sharpened and chastened intellect becomes indifferent (2) to all manifest and unmanifested states of the three Guṇas or constituent principles (3). There are thus two kinds of detachment.

The last one is absolute clarification of knowledge (4). When detachment appears in the shape of clarified knowledge, the Yogin, with his realisation of the nature of Self, thinks thus :—"I have got whatever is to be got ; the afflictions which have to be eliminated have been reduced ; the continuous chain of birth and death, bound by which men are born and die, and dying are born again, has been broken". Detachment is the highest form of knowledge, and Kaivalya (or Isolation) and detachment are inseparable.

(1) & (2) 'Praviveka' means highest form of knowledge. Only the attainment of a closed state of mind does not bring about Kaivalya or Isolation. When the closed state of mind, which is usually broken through natural causes or on account of latent impression, is no longer broken, then it is called the state of Isolation. For getting such unbreakable closeness, detachment is necessary. For detachment knowledge of the principles (Puruṣa is also a principle) is necessary. After diverting the mind from objects through *Vaśikāra*, concentration in a closed state of the mind through the knowledge about Puruṣa has to be practised. When the knowledge of the nature of the Puruṣa dawns, the mind becomes free from thoughts of worldly objects, and is only occupied with matters relating to discrimination. The detachment of those who do not practise contemplating on the distinction between *Buddhi* and *Puruṣa* by withdrawing their minds from external objects through getting into a closed state with *Vaśikāra* but only regard the unmanifested or the void as the final principle and get towards that in their concentration, is not complete and consequently the closed state of the *Chitta* is not perpetual. This is due to the fact that while their abnegation might be complete in respect of worldly things, it is incomplete in regard to unmanifested things. That is why they rise again after being merged in *Prakṛti* or the ultimate constituent principle, because not having realised the distinction between unmanifested *Prakṛti* and *Puruṣa*, their knowledge remains incomplete. From that subtle seed of ignorance they rise or

are born again. That is why Yogins first practise *Vaśikāra*, then the act of contemplating on the *Puruṣa* followed by a realisation of the difference between the conscious-like *Buddhi* and the knower *Puruṣa* and thus become averse to the unmanifested and all the mutations thereof, *i.e.* they become indifferent to the three *Guṇas* whether in their manifest or unmanifested (like void) state.

(3) Attachment is a function of the *Buddhi* or the inner senses. Hence non-attachment is also its function. In *Pravṛtti* or attachment we get predilection, while in *Nivṛtti* or detachment we get aloofness or cessation. That *Buddhi* which brings about a realisation of the *Puruṣa*-principle is called *Agryā-Buddhi* or highest form of intellect. *Kaṭha-Upaniṣad* says, "Subtle-minded sages realise Him through *Agryā-Buddhi*". When knowledge of the nature of *Puruṣa* is acquired, then there is no more inclination in the satisfied mind to be engrossed in the unmanifested *Prakṛti* or the void; on the other hand, it develops a desire to engage itself in the contemplation of the *Puruṣa*-principle and thus get perpetual peace or be submerged in its constituent cause. A complete separation from the *Guṇas* and their mutations then arise. *Para-Vairāgya* or highest detachment and unadulterated knowledge of the *Puruṣa*-principle are inseparable. By that only *Kaivalya* or Isolation, in the shape of complete cessation of the mind, is attainable.

(4) *Jñānaprasāda* or clarification of knowledge indicates the highest purification of knowledge. Man's knowledge is directly or indirectly conducive to elimination of misery. That knowledge which brings about final and entire cessation of all sorrows is the highest form of knowledge. Then there cannot be anything higher to know. By *Para-Vairāgya* or extreme detachment sorrows can be prevented fully and finally; that is why it is the last stage of knowledge or extreme purification; moreover, it is absolute knowledge; there is no sense of attachment in it, and attachment being absent, the mind will be placid and nothing but knowledge of the *Puruṣa*-principle will be there. Consequently, there will be nothing but purification of knowledge without any tinge of attachment. When the state of mind is free from the taint of propensity and of inertia, that is illumination of knowledge. By the

words "I have got whatever is to be got" etc., the commentator has indicated detachment and refinement of knowledge only. Regarding Para-Vairāgya, Kāṭha-Upaniṣad has—"The wise, knowing of the eternal bliss, do not look for anything immutable in ephemeral things."

भाष्यम्—अथ उपायद्वयेन निरुद्धचित्तवृत्तेः कथमुच्यते संप्रज्ञातः समाधिरिति ?

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १७ ॥

वितर्कः चित्तस्य आलम्बने स्थूल आभोगः, सूक्ष्मो विचारः, आनंदो 'द्वादः', एकात्मिका संविद् अस्मिता । तत्र प्रथमश्चतुष्टयानुगतः समाधिः सवितर्कः । द्वितीयो वितर्कविकलः सविचारः । तृतीयो विचारविकलः सानन्दः । चतुर्थस्तद्विकलः अस्मितामात्र इति । सर्वे एते सालम्बनाः समाधयः ॥ १७ ॥

What is Samprajñāta-Samādhi of the mind whose fluctuations have been closed by the two methods (practice and detachment) mentioned before ? (1)

When Concentration Is Reached With The Help Of Vitarka, Vichāra, Ānanda And Asmitā, It Is Called Samprajñātasamādhi. 17.

When the concentrated mind (2) is filled with the grosser form of perceptibles, *i.e.* realises them, then it is called Vitarka. Similarly, Vichāra concentration relates to subtle objects (3). The third, Ānanda, is the feeling of felicity—a blissful feeling filling the mind (4). Asmitā is "I-sense" or feeling of individual personality (5). Of these, in the first, *viz.* Savitarka-Samādhi there is the presence of all the four objects. The second, *i.e.* Savichāra-Samādhi is free from Vitarka (6). The third, *i.e.* Sānanda-Samādhi is free from Vichāra (7). The fourth is Asmitāmātra—pure "I-sense" and it is free even from the sense of bliss (8). All these

states of concentration have, however, an object concentrated upon (9).

(1) The description of Samprajñāta concentration given in the commentaries on the first Sūtra should be recalled in this connection. The successful concentration attained in the habitually one-pointed state of the mind which brings knowledge cutting at the root of all miseries is called Samprajñāta-Yoga. Those Samādhis or concentrations which bring forth such realisable knowledge have four distinct divisions. The subject of contemplation marks their differences, while the classification of the knowledge derived therefrom, *viz.* Savitarka and Nirvitarka or Savichāra and Nirvichāra, is based both on the subject contemplated upon and on the nature of the contemplation. (see Sūtra I. 41-44).

(2) If the modification of the mind arising out of words, (being the name of an object), the object itself, its knowledge and the verbal delusion due to mingling of them relates to any gross matter, then it is called Vitarkānvayee or depending on Vitarka. The things which we see around us like cow, pot, blue, yellow etc. which are taken in by our sense-organs, are gross objects. Speaking from the point of view of principles, when sound, colour etc. taken in by the senses are mingled and presented to our mind as one object, that shows its grossness. For example, a cow; it is a conglomeration of several features perceptible by our senses which are comprehended as one whole. When such gross matter becomes the subject of concentration and knowledge is derived thereby, then that is called Savitarka-Samādhi, while when there is no such Vitarka, it is called Nirvitarka-Samādhi. Both are Samprajñāta-Samādhi relating to Vitarka.

(3) When concentration relating to gross objects is mastered, full insight is obtained of subtle principles by a special process of mental analysis with the help of the knowledge gained during the state of concentration. This is Savichāra-Samprajñāta. Analytic thinking cannot be conducted without the help of words; that is why this Savichāra-Samādhi is also characterised by the vagueness due to mingling of words (name of the object), the object itself

and its knowledge, even though it be in respect of subtle objects. Meditative analysis is its special feature. It is, therefore free from gross objects. Subtle matter and subtle faculties of reception are the subjects of this concentration. As in such concentration subtle subjects of contemplation are realised by Vichāra or analysis it is called Savichāra. This as well as Nirvichāra being both established through analysis, both are cases of concentration based on Vichāra. It is the kind of meditative analysis through which we have to pass in arriving at Prakṛti from Vikṛti or its modifications. Similarly, knowledge of Heya (things to be avoided), Heyahetu (causes of avoidables), Hāna (avoidance), Hānopāya (means of avoidance) which dawns through concentration, is also attained by analysis. As the fundamental principles and subtle yogic ideals are realised through such thinking, the concentration on subtle subjects is called Vichārānugata Samādhi.

(4) Concentration on bliss is free from Vitarka and Vichāra. It is not in respect of gross or subtle things. The object or basis of this concentration is a particular feeling of Sāttvika happiness felt all over the mind and the senses due to a particular state of calmness. The body is the receptacle of the mind, the sense-organs, organs of action and the Prāṇas or vital energies. Consequently, that sense of happiness is like a natural feeling of tranquillity or Sāttvika calmness of the whole body. Thus Sānanda-Samādhi (or concentration on the felicity of mind) really relates to the sense-organs or instruments of reception. That peace, i.e. inactivity of the bodily organs, gives more happiness than their being engaged in action is known from this kind of Samādhi. A Yogin who has realised this bliss, quietens his sense-organs in this manner and thus conserves his energy.

Through a special kind of Prāṇāyāma (breath control) or by concentration on vital parts of the body, the body becomes calm when a feeling of bliss pervades the body. If concentration is practised on that feeling alone, a feeling of bliss gradually comes over all the sense-organs. That is the practice of Sānanda-Samādhi. There is not so much dependence on spoken words as in the case of Vitarka, because it is a matter of feeling, of bliss felt. Nor is there any need in it for thinking as

in the case of approach to Tanmātras from the Bhūtas, not even of subtle Bhūtas which is the basis of concentration where Vichāra prevails. That is why this concentration on bliss is free from Vitarka and Vichāra. Spoken in terms of Samāpatti, it is the subject of Nirvichārā Samāpatti or engrossment free from reasoning. It is said in the Scriptures that the pleasure that is derivable from making the senses free from the influence of their corresponding worldly objects by constant practice and lumping up the senses in the mind is not comparable to anything obtainable from heavenly or worldly things attainable through personal exertion.

(5-8) Concentration with Vitarka and Vichāra is dependent on and relates to knowable objects. Concentration based on a feeling of felicity relates to the instruments of cognition, while that based on 'I-sense' (or dynamic Ego) relates to the subject of cognition. As the latter relates only to the cogniser, i.e. to conceptions like "I am the receiver of the bliss", and thus concerns only the 'I', it is free from the touch of bliss. This implies a state beyond the feeling of bliss and not one which is unblissful. It is a more coveted state than bliss, being of the nature of peace (quiescence). • In Sānanda-Dhyāna or meditation with the blissful feeling as its basis, the feeling of happiness or bliss pervades the senses and the sense-organs. In concentration based on the 'I-sense', the feeling of bliss is not the object but the receiver of that experience is the object on which concentration is based. This is the difference between Sānanda-Samādhi and Sāsmita-Samādhi. Puruṣa or pure consciousness is not the subject of any concentration. Asmitā-Mātra or pure 'I-feeling' is the subject of this concentration. This 'I-feeling' is called the cogniser. It is manifested with the help of the Puruṣa. The object concentrated upon in Sāsmita-Samādhi is not the real Puruṣa but its imitation, the Pseudo-Seer—the Empirical Ego or the Mahat. In the Sāṅkhya philosophy it is called the Mahat-Tattwa. It is Buddhi shaped after the Puruṣa, a feeling of 'I know myself', a sort of feeling of identity between the pure consciousness and individual intellect or Buddhi.

Buddhi-Tattwa or the principle of Buddhi is the first of the manifested. However subtle the knowledge might be,

existence of knowledge implies a knower. When knowledge disappears, i.e. the mind gets into a closed state, then the knower-knowable relationship or the Ego-sense terminates, and the Puruṣa abides in itself.

The maker of the Sūtra has said that Egoism is the identification of the Puruṣa with Buddhi. There is a subtle connection between the Puruṣa and Buddhi and when that is eliminated then Buddhi disappears. Therefore, Sāsmīta-Samādhi or concentration on the 'I-feeling' is the ultimate realisation of the principle of 'I-feeling'. That is the 'I' of common usage, the receiver.

(9) In Samprajñāta Samādhi the mind is not entirely closed but is in a partially closed state. Therefore, it is inevitable that it will have a basis (object) of concentration.

भाष्यम्—अथासंप्रज्ञातसमाधिः किमुपायः किंलब्धभावो वेति ?—

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

सर्ववृत्तिप्रत्यस्तमये संस्कारशेषो निरोधश्चित्तस्य समाधिः असंप्रज्ञातः, तस्य परं वैराग्यमुपायः । सालंबनो हि अभ्यासस्तत्साधनाय न कल्पते इति विराम-प्रत्ययो निर्वस्तुक आलंबनीक्रियते, स च अर्थशून्यः, तदभ्यासपूर्वं चित्तं निरालंबनमभावप्राप्तमिव भवतीति एष निर्वीजः समाधिरसंप्रज्ञातः ॥ १८ ॥

What is the means of attaining Asamprajñāta-Samādhi and what is its nature ?

Asamprajñāta-Samādhi Is The Other Kind Of Samādhi Which Arises Through Constant Practice Of Para-Vairāgya Which Brings About The Disappearance Of All Fluctuations Of The Mind Wherein Only The Latent Impressions Remain In A Dormant State. 18.

When all fluctuations cease, the closed state of mind with only the latencies (1) in them is known as Asamprajñāta-Samādhi. Extreme detachment is the means of attaining it, because when an object is the basis of concentration it cannot be secured. The means

of complete cessation of fluctuations (2) is Para-Vairāgya or extreme detachment because concentration with an object cannot attain it. It is completely without any object and the practice thereof makes the mind objectless as though it were non-existent. This kind of Nirvīja or objectless Samādhi (3) is Asamprajñāta-Samādhi.

(1) Saṁskāra-śeṣa = Where only the latencies persist. There is no cognised modification in the closed state, but only the latent impression of a break in cognition. Mind has two functions, cognition and retention. In a closed state there is no cognition, but as such cognition might happen again, it must be admitted that the latent impression of fluctuation is there. Therefore, the expression Saṁskāra-śeṣa implies the state of the latent impressions of fluctuations and that of the latent impression of the closed state. The latency of the closed state means the cessation of the latencies of fluctuations. Saṁskāra-śeṣa, therefore, is that state wherein the latency of closed state prevents the functioning of the latencies of fluctuations.

(2) The means of attaining such cessation is the practice, *i.e.* constant repetition in mind of the idea of supreme detachment. How cessation of fluctuation can be brought about by extreme detachment is explained below. In Samprajñāta-Yoga, one reaches the 'I-feeling' gradually, after having mastered the antecedent principles beginning from gross matter. Then focussing the mind on the idea that 'I' do not want even the 'I-feeling', if the mind acquires a momentum for the closed state, fluctuations will no longer arise in the mind. Then the mind would appear to be a void. That is called the 'moment' of closed state, in other words, the interval between two states of fluctuations. That is the state in which the Seer abides in Himself. Then the pure Consciousness is not closed but the knowledge of non-self disappears; consequently, the knower of non-self, *viz.* the 'I-feeling', also disappears.

(3) Nirvīja-Samādhi (*i.e.* without an object to meditate upon) is not necessarily Asamprajñāta-Samādhi. As concentration with an object is not always Samprajñāta-Samādhi but

only that wherein the knowledge acquired through concentration in a one-pointed state of the mind always remains present, so Asamprajñāta-Samādhi is that wherein concentration is attained in a habitually closed state of the mind after having realised abiding knowledge by Samprajñāta previously. Then non-receptivity becomes the habit of the mind. This difference should be noted carefully. Asamprajñāta-Samādhi leads to Kaivalya or the state of isolation, but Nirvija-Samādhi does not always lead to isolation. This point has been amplified in the next Sūtra.

The exact nature of a habitually closed state of the mind has to be understood clearly. Shutting out knowledge is closed state. This closed state is of two kinds : (I) a closed state in which the latencies remain and which assert themselves when the opportunity arises, and (II) in which there is not even those latencies and the closed state is perpetual. In the former case again two states are possible : (a) the break of one knowledge and going to the latent impressions which is happening every moment and which is the cause of the fluctuation of the mind. This closed state is not noticeable. (b) The absence of intake of knowledge through concentration. This is known as closed concentration.

In Sabhanga Nirodha as the above class (I) is called, only the intake of knowledge is closed but the latencies are remaining and they are appearing and disappearing. In a perpetually closed state, i.e. of Kaivalya or a state of isolation, with the elimination of the latencies all knowledge is shut out, and the mind resolves itself into its constituent principles. In a state of fluctuation, latent impressions are rousing cognitive modifications and cognition is receding to latencies in quick succession. In this process, the disappearance of cognition is hardly noticeable, and it seems that the flow of cognised modification is continuous. When through the art of concentration, the cessation of the rise of the latent impression is brought about, and the flow of the disappearance of modifications continues, then that is called Nirodha Samādhi, or concentration in a closed state of the mind.

भाष्यम्—स खल्वयं द्विविधः, उपायप्रत्ययो भवप्रत्ययश्च, तत्र उपायप्रत्ययो योगिनाम्भवति—

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १८ ॥

विदेहानां देवानां भवप्रत्ययः, ते हि स्वसंस्कारमात्रोपयोगिनः (-मात्रोपभोगिन इति पाठान्तरम्) चित्तेन कैवल्यपदमिवानुभवन्तः स्वसंस्कारविपाकं तथाजातीयकमतिवाहयन्ति, तथा प्रकृतिलयाः साधिकारे चेतसि प्रकृतिलीने कैवल्यपदमिवानुभवन्ति यावच्च पुनरावर्तते अधिकारवशाच्चित्तमिति ॥ १८ ॥

That (Nirvija) Samādhi is of two kinds, viz. that caused by (prescribed) effort (1) and that through Bhava or objective existence caused by nescience. Of these, the Yogins adopt the prescribed means of effort.

While In The Case Of The Videhas Or The Discarnate And Of The Prakṛtilayas Or Those Subsisting In Their Elemental Constituents, It Is Caused By Objective Existence Born Of Nescience. 19.

In the Videhas or discarnate Devas (2) it is caused by objective existence, because they live in a state which is like Kaivalya (a state of isolation) with a mind functioning only so far as its own residual latencies are capable of, and who, while thus enjoying, live out the state of life which their latent impressions had brought about. Similarly, in respect of the Prakṛtilayas or those who have left their bodies but are in their elemental constituents (3), their minds constituting latent impressions (4) remain in a state like that of Kaivalya, until by force of those latent impressions their minds assert themselves in fluctuation.

(1) Effort—The means like devotion etc. prescribed in the next Sūtra (1.20) for attainment of or as the means of bringing about discriminative knowledge. The word 'Bhava' (objective existence) has been variously explained by different commen-

tators. It refers, however, to those subtle subliminal impressions of nescience which are responsible for discarnate existence as a Deva etc. Birth is only resurgence of self under the influence of previous latent impressions, its existence for a limited period and its destruction afterwards. The life of Devas or of those who are in their elemental principles can, therefore, be called birth. In the Sāṃkhya Sūtras it has been stated that those who are in their elemental state emerge again as submerged men do from water. Therefore, Bhava is the latent impression of nescience which is responsible for birth. What is the reason for a discarnate's birth? It is the non-realisation of the distinction between the self or Puruṣa and Prakṛti and its mutations. They (the discarnate) reach that state by force of the impressions of their concentration. Thus the subtle latent impression of nescience involving rebirth is the Bhava of the discarnate etc. Subtle nescience means that which is not gross like the nescience of those who have not experienced concentration and which has not been completely destroyed by realisation of discriminative knowledge. The Bhava of ordinary sentient beings is the unattenuated latent impressions of nescience in the shape of afflictive Karmāśaya or latencies inspiring continued activity.

(2) Discarnate Devas—When a Yogin having realised the true nature of the gross elements delights in abandoning their pursuit and considers such abnegation as the highest attainment or having grown indifferent to sights, sounds, etc. completely shuts out their experiences, then their senses dry up for want of contact with knowable or receivable objects, because the senses cannot remain manifest for a moment without contact with their corresponding objects. Such Yogins, by resisting the intake of objects or developing detachment, when they give up their bodies, having acquired the impressions of abnegations of sense elements, get into a state of objectless concentration and thus enjoy a state analogous to the state of Kaivalya or isolation for a limited period according to the strength of their latencies. These are the discarnate Devas. On the other hand, Yogins who without trying to shut out experience of knowable objects, remain satisfied with the contemplation of the principles relating to the instruments of

reception and the felicity experienced thereby, they go into different Lokas or Heavenly abodes when they give up their mortal existence and remain there as long as godly existence is vouchsafed to them. Not having realised the Supreme Puruṣa, the discarnate Devas carry within them the germ of A-darśana or Non-awareness and thus they are born again and fail to secure perpetual peace.

(3) Prakṛtilaya = Merging into their elemental principles. According to Āchārya Gauḍapāda the expression 'Vairāgyāt Prakṛtilayaḥ' (merging in elemental principles through detachment) means that they who practise detachment but have not acquired the knowledge of the principles, on account of their ignorance, merge after their death into one or other of the main principles, viz. Pradhāna, Buddhi, Ahaṁkāra and the five Tanmātras. Of these, Prakṛtilaya mentioned in this Sūtra should be taken to mean submergence into Pradhāna or the main principle because the mind can only be lost in it, i.e. the concentration can only then be 'seedless' or objectless.

(4) When the mind acquires Viveka or discriminative knowledge its proneness to fluctuation ceases, i.e. by such knowledge the inclination to experiences which keeps the mind alive or in a state of fluctuation, is burnt out altogether. Its other name is Charitārthatā or complete attainment of the desired object. Experience and liberation are the two services that can be rendered to the Puruṣa. With the acquisition of discriminative knowledge, the service to the Puruṣa is completed. Until such knowledge is acquired inclination to modifications does not cease and the mind goes on reverting, i.e. fluctuating again under the natural law.

अद्वावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

भाष्यम्—उपायप्रत्ययो योगिनां भवति । अद्वा चेतसः संप्रसादः सा हि जननौव कल्याणी योगिनं पाति, तस्य हि अद्धानस्य विवेकार्थिनः वीर्यमुपजायते, समुपजातवीर्यस्य स्मृतिरुपतिष्ठते, स्मृत्युपस्थाने च चित्तमनाकुलं समाधौयते, समाहितचित्तस्य प्रज्ञाविवेक उपावर्तते, येन यथावद् वस्तु जानाति, तद्भ्यासात् तद्विषयाच्च वैराग्याद् असंप्रज्ञातः समाधिर्भवति ॥ २० ॥

**Others (Who Follow The Path Of The Prescribed Effort)
Adopt The Means Of Reverential Faith, Energy, Repeated
Recollection, Concentration And Real Knowledge (And
Thus Attain Asamprajñāta Samādhi). 20.**

Yogins adopt this means. The sense of tranquillity that is experienced by the mind through reverential faith (1) sustains a Yogin like a loving mother. This kind of faith gives a seeker after Discriminative knowledge energy (2) which brings him the (sustained) memory (3) which makes the mind undisturbed and collected and conducive to concentration (4). In such a mind dawns the light of Discriminative knowledge, by which the Yogin understands the real nature of things. From a practice of such knowledge his mind develops a detachment from all knowables and he thus attains Asamprajñāta Samādhi (5).

(1) Śraddhā = Tranquillity of the mind or a wished for certitude towards the object of pursuit. The knowledge acquired through reading the Śāstras or from preceptors, in many cases, only satisfies curiosity. Knowing by these means, for satisfying curiosity, is not Śraddhā. Knowledge accompanied by tranquillity is Śraddhā. From such an attitude, a tendency arises for finding more and more good points about the object of pursuit and thus creates an attachment for it.

(2) Enthusiasm leading to constant effort is Vīrya or Energy. When the mind is tired and wants to go to a different subject, the power which can bring it back and employ it in devotional duties is called Vīrya. Where there is Śraddhā there is Vīrya. As in physical culture when a man wants to lift a heavy weight, he practises it by gradually lifting lighter to heavier weights, so when one gives up laziness and practises discipline of the senses his energy is developed. By referring to seekers after Discriminative knowledge, it is implied that the Śraddhā and Vīrya mentioned here relate to the means for attainment of

Kaivalya. There may be regard and energy for other things but they do not bring about yoga or a state of Isolation.

(3) Smṛti = Memory or repeated recollection is the principal item in devotional practice. Its technical name is Smṛti-Sādhana. It consists in recalling the feeling experienced at the time of contemplating a subject and in feeling that it is being remembered and will be remembered. When this is done, memory gets fixed, which is the only means of getting into the habitual state of one-pointedness of mind. When the memory becomes constant, then one-pointedness is secured.

God and the various principles are the objects of contemplation. Smṛti is to be practised on them. The method of Smṛti-Sādhana relating to God is as follows:—

First, try to remember the co-relation between the token name used for God and God Himself. When the utterance either mentally or loudly of the token name (which is OM and called Pranava) brings to mind the conception of a God who is always emancipated, then will the memory of co-relation be properly fixed. Then imagine that such a God is residing within your heart or mind and go on repeating the token name, simultaneously remembering that you are repeating the name with a recollection of God and that you will continue to remember it. In the preliminary stage remembrance of God by the token name might be replaced by a more descriptive, wordy Mantra.

Similarly, when practising contemplation on the various Tattvas or principles, *i.e.* Bhūta-tattva, Tanmātra-tattva, Indriya-tattva, Ahaṁkāra-tattva and Buddhi-tattva (respectively the principles of gross elements, subtle monads, sense organs, the Dynamic Ego and the pure 'I-feeling') their peculiar features should be envisaged and recollected for purposes of Smṛti-Sādhana. The highest practice relates to constant remembrance of the discrimination between the Puruṣa and Prakṛti, the pure consciousness and the Knowable. In this process, the thoughts should be kept before the mind as it were, *i.e.* your thought process should always be the subject of your scrutiny and no foreign idea, *i.e.* nothing other than that which is being thought of, should be allowed to crop up therein, and you should go

on watching what your mind is receiving. This is the chief means of cleansing your mind or attaining self-purification. This is the best form of Smṛti-Sādhana.

Without Smṛti-Sādhana the ultimate object of contemplation cannot be realised. This cultivation of memory can be practised in the midst of all actions, even while walking, sitting or lying down. When we are engaged in work, we can keep in mind the object of spiritual contemplation and if we carefully notice that it is never absent from the mind, the method is called working in a Yogic state.

In Smṛti-Sādhana we must always watch what is rising in the mind, and abandoning the disturbed state must keep before the mind's eye a vacant, *i.e.* volitionless state of the mind. That is the correct way of purifying the mind and attaining tranquil knowledge. When the memory becomes firm and self-forgetfulness disappears altogether, then the Samādhi that ensues from being engrossed in self only, is real Samprajñāta-Yoga.

For purposes of developing and preserving memory, careful practice is necessary. When through practice, carefulness becomes habitual, then is memory preserved. In the Buddhist method prominence has also been given to memory (Smṛti). There also it is said that without memory and its careful development, mind cannot be shut wilfully. In Bodhicharyāvatāra it has been said that watchful observation of the state of the body and the mind in which they might be at different times is Samprajanya. This kills self-forgetfulness, reveals the slightest fluctuation of the mind and gives the power to stop such fluctuation. It thus gives the ability to concentrate on principles, especially the spiritual principles. It might be questioned that this habit of watching the different fluctuations of the mind is not one-pointedness but multi-pointedness. In reply it can be said that though in respect of the knowable it is multi-pointed, in respect of the instrument of reception it is one-pointed, because the intellect is then occupied with one thought only, *viz.* "I shall be mindful and shall remain mindful." This one-pointedness is the principal one-pointedness, and on its success the achievement of one-pointedness in respect of the knowables also becomes easy. By getting one-

pointedness in respect of knowables only, one-pointedness in respect of the reflector of the mind (the Superior Self) might not be achieved.

While in this practice, the Yogins do not cease to have knowledge of outside objects, but they go on observing things with a disinterested mind. Things which are coming to the mind are not escaping his notice and he is noticing the impressions that are being left on the 'I-feeling' through the senses. In this way when the mind-stuff is purified and the sense-energies become quiet or inactive, *i.e.* lose their distinctive features, then the outside objects fail to make any impression on the 'I-feeling'. In that state the fact of not noticing any object is not forgetfulness but full remembrance of self or 'I-feeling' free from the impact of unwanted objects and this is real Samprajñāta-Yoga or true concentration. As the self-remembrance becomes purer and subtler, the realisation of the subtle principles is achieved more and more. Discriminating knowledge or Viveka is the limit of self-knowledge. Devotees should carefully understand the difference between not noticing outside objects under the stress of agitated thoughts, and shutting out their knowledge by wilfully sterilising the senses as described above. Again, wilful stoppage of the action of the sense-organs and shutting out contact with their objects is not stopping fluctuations of the mind. The mind can then remain steeped in the thought of objects. In such a condition, by recollection of self and careful introspection the mind has to be purified and freed from set ideas. Then the mind has to be moulded into homogeneity and shut, which only can bring about a cessation of fluctuations.

It should, however, be remembered that this sort of stoppage of fluctuation of the mind or Nirodha-Samādhi or closed state of the mind does not necessarily bring about ultimate success. The Bhava-pratyaya Nirodha referred to in the previous Sūtra, is a closed state of mind of this category. The completely closed state of mind, which is effected after acquiring Smṛti or Discriminating knowledge about the Seer, who is the reflex illuminer of the 'I-feeling', is the state leading to attainment of Kaivalya or Isolation.

(4) Śraddhā leads to Virya. People who have no reverential

faith in an objective cannot apply any energy to attain it. By fixing the mind repeatedly to a subject, notwithstanding the attending discomfort, memory or recollection thereof is obtained. When it gets fixed, it leads to concentration. Concentration brings forth supreme knowledge, through which true knowledge of things to be avoided arises and thus Kaivalya is attained. This is the way to Mokṣa or liberation. Whatever be the devotional path followed, no one can sidetrack these general methods. Lord Buddha has said in Dhammapada that all sorrows can be cured through good conduct, reverential faith, enthusiasm, remembrance, concentration and correct knowledge.

(5) What we conceive of as a performer, knower and supporter of things other than the self is what is known as Mahān Ātmā. It is the pure 'I-sense', when one speaks of being the doer, the knower and retainer of a thing or a subject. The fact that the 'I-sense' which is a phase of the Buddhi or individual intellect is not the Puruṣa (or Metempiric Self or pure Consciousness) has to be realised first in a mind, calm and clear through concentration; thereafter, by shutting out therefrom all other knowledge, to be able to remain in the knowledge about the Puruṣa, is Viveka or Viveka-Khyāti or Discriminative Discernment. Though Viveka, Buddhi or intellect ceases to act and brings about Nirodha-concentration. It also brings about the knowledge which is known as omniscience. When by renouncing the power acquired thereby and practising Nirodha-concentration, the closed state of the mind becomes habitual through force of latent impression thereof, then it is called Asamprajñāta-Samādhi. It is so called because in that state all Samprajñāna or knowledge, even Discriminative knowledge, is shut out.

भाष्यम्—ते खलु नव योगिनः श्रुदुमध्याधिमात्रोपाया भवन्ति, तद्यथा श्रुदूपायः, मध्योपायः, अधिमात्रोपाय इति । तत्र श्रुदूपायोऽपि त्रिविधः श्रुदुसंवेगः, मध्यसंवेगः, तौत्रसंवेग इति । तथा मध्योपायस्तथाधिमात्रोपाय इति । तत्राधिमात्रोपायानाम्—

तौत्रसंवेगानामासन्नः ॥ २१ ॥

समाधिलाभः समाधिफलं च भवतीति ॥ २१ ॥

Yogins (of previous Sūtra) are of nine kinds according as their methods of practice are slow, moderate and speedy. These methods have again three degrees each, viz. of gentle intensity, of medium intensity, and of vehement intensity (1) of those of speedy method.

Yogins With Vehement Intensity Get Concentration And The Result Thereof Quickly. 21.

(1) The word 'Samvega' is a technical term in the science of Yoga. We find it in Buddhist literature also. It means not only detachment, but also aptitude in devotional practice and a desire to go forward due to that. It is like gathering momentum as you proceed. Endowed with latent impression of detachment and full of enthusiasm and energy, when the devotee constantly engages himself with intensity in attaining the path of liberation, he acquires momentum as he advances.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

भाष्यम्—मृदुतीव्रः, मध्यतीव्रः, अधिमात्रतीव्र इति, ततोऽपि विशेषः, तद्विशेषान्मृदुतीव्रसंवेगस्यासन्नः, ततो मध्यतीव्रसंवेगस्यासन्नतरस्तस्मादधिमात्रतीव्रसंवेगस्याधिमात्रोपायस्यासन्नतमः समाधिलाभः समाधिफलं चेति ॥ २२ ॥

On Account Of The Methods Being Slow, Medium And Speedy, Even Among Those Yogins Who Have Vehement Intensity, There Are Differences. 22.

The difference is between mild intensity, medium intensity and rapid intensity. On account of this difference, the attainment of concentration and its results by Yogins with mild intensity is imminent, of medium intensity more imminent and of rapid intensity the most imminent (1).

(1) Śāttvika Śraddhā or Śraddhā (reverential faith) which is established as the chief means for practising concentration, is the quickest method. So for energy. Giving up all other pursuit, to be occupied in bringing about concentration of

mind is the most intense form of energy. Constant remembrance (knowledge) of the constituent principles, *i.e.* realities, or of God is the best form of knowledge. Of concentrations, Samprajñāta is the highest form amongst the Savija types while amongst the Nirvija ones, Asamprajñāta is the best. These are the best means of attaining Kaivalya or Isolation which is the principal object of concentration.

भाष्यम्—किमेतस्मादेवासन्नतमः समाधिर्भवति, अथास्य लाभे भवति अन्योऽपि कश्चिदुपायो न वेति —

ईश्वर-प्रणिधानाद्वा ॥ २३ ॥

प्रणिधानाद् भक्तिविशेषाद् आवर्जित ईश्वरस्तमनुगृह्णाति अभिध्यानमात्रेण, तदभिध्यानादपि योगिन आसन्नतमः समाधिलाभः फलं च भवति इति ॥ २३ ॥

From this (earnest desire to concentrate) alone, does concentration become imminent or is there any other means ?

From Special Devotion To Iśvara Also Concentration Becomes Imminent. 23.

Through a special kind of devotion (1) called Iśvara Praṇidhāna on the part of the devotee, Iśvara inclines towards him and favours him with grace for fulfilment of his wish. From such grace a Yogin also obtains concentration and its result, the attainment of a state of Isolation, becomes imminent.

(1) Previously it has been stated that the mind can be made one-pointed through contemplation on Grāhya (Knowables), Grahana (instruments of reception) and Grahītā (Receiver), and it has been indicated that therewith Samprajñāta-Yoga can be practised. There is yet another way, other than those, for making the mind one-pointed or stable. Praṇidhāna is a special form of devotion. It consists in feeling the existence, in the innermost core of the heart, of God as described later and to rest content by surrendering oneself to Him. To feel always that I am doing everything as if (though not in reality)

being prompted by Him is what is known as surrendering everything to God. The saying "Whatever I do, willingly or unwillingly, I am offering its fruits, whether happiness or misery, to you" means that "I do not want either happiness or sorrow nor shall be perturbed by either. Everything is being done by you." To make oneself disinterested in everything one should do this devotional practice. This frame of mind banishes all egotistic feeling and brings about a perpetual faith in God.

(2) Being touched by his devotion, God desires that the wishes of a wholehearted and dependent devotee might be fulfilled. Naturally God's grace would be directed towards conferment of the highest benefit to all created beings, *viz.* attainment of Mokṣa or a state of liberation and not worldly pleasures, which it is best not to seek from God. Worldly pleasures or misery arise out of work done. From work such as Īśvara-Prapīdhāna, spiritual knowledge is obtained through God's grace. Through contemplation on God as on a liberated person the mind naturally becomes calm and thereby concentrated. From knowledge derived through concentration, the spiritual needs of a Yogin are met. He has not to wait for special favour from God; while Yogins who surrender all the fruits of their labour to God and seek knowledge from Him get it through His grace.

भाष्यम्—अथ प्रधानपुरुषव्यतिरिक्तः कोऽयमीश्वरो नामेति ?—

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

अविद्यादयः क्लेशाः, कुशलाकुशलानि कर्माणि, तत्फलं विपाकस्तदनुगुणा वासना आशयाः । ते च मनसि वर्तमानाः पुरुषे व्यपदिश्यन्ते स हि तत्फलस्य भोक्तेति यथा जयः पराजयो वा योद्धृषु वर्तमानः स्वामिनि व्यपदिश्यते । यो ह्यनेन भोगेन अपरामृष्टः स पुरुषविशेष ईश्वरः । कैवल्यं प्राप्तास्तर्हि संति च बहवः केवलिनः, ते हि त्रीणि बन्धनानि छित्त्वा कैवल्यं प्राप्ताः, ईश्वरस्य च तत्संबन्धो न भूतो न भावी यथा मुक्तस्य पूर्वा बन्धकोटिः प्रज्ञायते नैवमीश्वरस्य, यथा वा प्रकृतिलीनस्य उत्तरा बन्धकोटिः संभाव्यते नैवमीश्वरस्य । स तु सदैव

मुक्तः सदैवेश्वर इति । योऽसौ प्रकृष्टसत्त्वोपादानादीश्वरस्य शास्त्रिक उत्कर्षः स किं सनिमित्तः ? आहोस्त्रिनिमित्त इति । तस्य शास्त्रं निमित्तम् । शास्त्रं पुनः किन्निमित्तम् ? प्रकृष्टसत्त्वनिमित्तम् । एतयोः शास्त्रोत्कर्षयोरोश्वर-सत्त्वे वर्तमानयोरनादिः संबन्धः । एतस्मात् एतद्भवति सदैवेश्वरः सदैव मुक्त इति ।

तच्च तस्यैश्वर्यं साम्यातिशयविनिर्मुक्तं, न तावद् ऐश्वर्यान्तरेण तदतिशयते, यदेवातिशयि स्यात्तदेव तत्स्यात्, तस्मादयत्र काष्ठाप्राप्तिरैश्वर्यस्य स ईश्वरः । न च तत्समानमैश्वर्यमस्ति, कस्माद् द्वयोस्तुल्ययोरकस्मिन् युगपत् कामितेऽर्थे नवमिदमस्तु पुराणमिदमस्तु इत्येकस्य सिद्धौ इतरस्य प्राकाम्यविघातादूनत्वं प्रसक्तं, द्वयोश्च तुल्ययोर्युगपत् कामितार्थप्राप्तिर्नास्त्यर्थस्य विरुद्धत्वात् । तस्मात् यस्य साम्यातिशयविनिर्मुक्तमैश्वर्यं स ईश्वरः, स च पुरुषविशेष इति ॥ २४ ॥

Now, who is this, called Īśvara, other than Puruṣa and Prakṛti ? (1)

Īśvara Is a Particular Puruṣa Unaffected By Affliction, Deed, Result Of Action Or the Latent Impressions Thereof. 24.

Kleśa or affliction = Nescience etc. good or bad deeds and the result thereof as well as the subliminal impressions of the result of action, though subsisting in the mind, are imputed to the Puruṣa. That is why the Puruṣa (Self or Ātmā) is imagined to be the enjoyer thereof. As victory or defeat, although it actually comes to the soldiers in the field, is attributed to the commander, so also in this case. The special Puruṣa, who, on account of his eternal liberation, is uncontaminated even by the touch of enjoyment or suffering, is called Īśvara. There are many Puruṣas in a state of Isolation. They have cut asunder the threefold bondage (2) and reached Isolation. Īśvara had no such bondage in the past nor will He have any in future. Liberated persons are known to have had a previous state of bondage (3) but

Īśvara's case is not like that. The Prakṛtileenas have the possibility of bondage in future but in the case of Īśvara there is no such possibility. Īśvara is always free and always sovereign. The question, therefore, arises whether this perpetual superiority of Īśvara on account of the excellence of His self (4) is something of which there is proof or is it something without any proof? The reply is "The Sacred books are its proof". What is the proof of the genuineness of the scriptures? Their genuineness is based on supreme wisdom. The Śāstras and their sublime wisdom which are present in the mind of the Īśvara and His pre-eminence are eternally related to each other (5). For these reasons Īśvara is always Īśvara, *i.e.* Omniscient and always liberated.

His pre-eminence is never equalled nor excelled. The commentator explains it by saying that the excellence which is not surpassed by anybody's is the highest excellence and that which is unlimited 'is Īśvara's. That is why the person whose eminence has reached the limit is Īśvara. There is no pre-eminence equal to His, because if there are two persons who have equal eminence and if both of them say in respect of the same thing at the same time 'let this be new' and 'let this be old' then the fulfilment of the direction of one will impair the equality of power of the two or if both are equally powerful, their directions will be inoperative. For that reason (6) the Puruṣa whose excellence has no equal or is never excelled is Īśvara and He is that special Puruṣa.

(1) It should be clearly understood that Īśvara is neither the Puruṣa principle by itself nor the Pradhāna principle by itself. Īśvara is made up of the two. He is a particular Being and his Godly attributes are based on the ultimate constituent

principles. In fact, such of those attributes as under the influence of supreme consciousness has from eternity reached their acme-like omniscience and omnipotence, are Godly attributes. Yogins desirous of spiritual attainment concentrate only on such pure and perfect aspects of God and practise special devotion to *Īśvara*.

(2) The three forms of bondage are *Prākṛtika*, *Vaikārika* and *Dakṣhiṇa*. In the case of those who dissolve into elemental principles the bondage is *Prākṛtika*. In the case of the Discarnate, the bondage is *Vaikārika* or to evolved matter, because they cannot go up to the main constituent principles. Their minds when they reappear are concerned only with the modifications of the elemental principles. The third is bondage to sacrificial gifts because such souls are attached to objects of enjoyment here and hereafter.

(3) It is known that *Ṛṣis* like *Kapila* and others were not free before but were liberated afterwards ; some *Prakṛtileena* beings who are now apparently liberated will have to reappear with superior attributes. It is quite different in the case of *Īśvara*, as He has no such bondage and will never have any. In the past or future, as far as we can see or think of, the Being in respect of whom we can trace no bondage is *Īśvara*.

(4) God is most sublime and has unsurpassable excellence. On account of His eternal discriminative knowledge he has the eternal attribute of omniscience and omnipresence. We can only conjecture the existence of God but we know from the *Śāstras* that in the beginning some one propounded the spiritual knowledge. *Ṛṣis* like *Kapila* were the original teachers of the religion of salvation. These *Ṛṣis* got their knowledge from *Īśvara* as we know from the *Upaniṣad*. *Ṛṣis* propounded the *Śāstras* ; they have thus been derived from God. From *Īśvara* came the *Śāstras* and from *Śāstras* the knowledge of *Īśvara* ; this cycle of cause and effect goes on eternally.

(5) The pre-eminence such as eternal liberation, omniscience, etc. present in the mind of *Īśvara* and that excellent religion of salvation are related to each other like cause and effect. In other words, as there is an eternally free *Īśvara*, so is there an eternal religion of salvation.

(6) There are many persons who have special powers. *Īśvara* is one such, but His special feature is that no one has as much power as He has, nor can anybody else's power exceed His ; that is why He is called *Īśvara*.

भाष्यम्—किंच—

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

यदिदमतीतानागतप्रत्युत्पन्नप्रत्येकसमुच्चयातीन्द्रियग्रहणमल्पं बहु इति सर्वज्ञबीजम्, एतद्वि वर्द्धमानं यत्र निरतिशयं स सर्वज्ञः । अस्ति काष्ठाप्राप्तिः सर्वज्ञबीजस्य सातिशयत्वात् परिमाणवदिति, यत्र काष्ठाप्राप्तिः ज्ञानस्य स सर्वज्ञः स च पुरुषविशेष इति । सामान्यमात्रोपसंहारे कृतोपक्षयमनुमानं न विशेष-प्रतिपत्तौ समर्थमिति तस्य संज्ञादिविशेषप्रतिपत्तिरागमतः पर्यन्वेष्ट्या । तस्यात्मानुग्रहाभावेऽपि भूतानुग्रहः प्रयोजनं ज्ञानधर्मोपदेशेन कल्पप्रलयमहा-प्रलयेषु संसारिणः पुरुषानुद्धरिष्यामीति । तथा चोक्तम् 'आदिविद्वान् निर्माण-चित्तमधिष्ठाय कारुण्याद्भगवान् परमर्षिरासुरये जिज्ञासमानाय तत्रम् प्रोवाच' इति ॥ २५ ॥

Further, because

**In Him The Seed Of Omniscience Has Reached A Limit
Which Cannot Be Exceeded. 25.**

The vast or little supersensuous knowledge in respect of the past, present and future (affairs), individually or collectively, that is found in any being, (1) is the seed of omniscience. When this sort of supersensuous knowledge in a person goes on increasing and reaches a stage which cannot be exceeded, that person is called omniscient. (The argument is as follows) :

The 'seed of omniscience' must have a limit, because it is something that can be exceeded, *e.g.* dimension. The person in whom it has reached the limit knows everything and he is a special individual.

Inference which is concerned with proving certain general features proves that an omniscient Being exists and there it ends; and it cannot give any particular information about him. Therefore, His designation etc. are to be ascertained from Āgama or the Śāstras. Although He has no need of his own, the motive of his action is to be found in his compassion for living beings, in his desire to save, at the time of the dissolutions of the universe through his instructions in knowledge and piety, men who are caught up in the vortex of worldly existence (*i.e.* cycle of birth and death). For this sort of compassion, His inclination (2) is necessary. Pañchaśikha has said in this connection, "The first enlightened one, the great Ṛṣi (Kapila), through compassion assumed a creative mind and instructed the inquisitive Āsuri in the Tantra (Sāṃkhya Philosophy)".

1. Here the method of inferring the existence of Īśvara is being shown.

(a) If an immeasurable thing is divided into parts, then the parts would be innumerable. For example, if immeasurable time is divided into measured hours then the result will be innumerable hours.

(b) If the parts of an immeasurable thing are taken as progressively increasing then in the end it would be a thing bigger than which nothing exists; *i.e.* nothing bigger than that can be conceived. That is the greatness more than which does not exist.

(c) The principal ingredient of the power of our knowledge is Prakṛti which is immeasurable. In every created being the small, great or greater power of knowledge that is seen is but a modified form of that immeasurable omniparous cause. According to (a) above the parts of an immeasurable thing must be innumerable. Therefore, the faculties of knowledge, or the created beings must be innumerable.

(d) From a worm to man, the faculty of knowledge goes on increasing; so it is progressive (*i.e.* not fixed). From (b) above

it would appear that the parts of an immeasurable thing going on increasing becomes so big that nothing can exceed it. The constituent cause of the variable faculty of knowledge is limitless (Prakṛti). Therefore, the extent of knowledge will ultimately reach a stage more than which there would be none.

(e) The person whose power of knowledge is so excessive, so non-pareil, is Īśvara.

From the Sūtra and the commentary only a general idea of Īśvara is derived, *i.e.* only this much comes to be known that there is a Being of that description. From the Śāstras, *i.e.* from the sayings of those who have realised Him through special devotion (Prajñadhāna) the particulars of Īśvara are to be gathered.

(2) Ordinary human mind goes on moving continually without restraint under the influence of previous latent impressions. It cannot be stopped even if wanted. A Yogin who has acquired Discriminative knowledge and can, by shutting out the latent impressions from the mind, bring it to a closed state can, if necessary, shut out the working of the mind for a fixed period and again bring it into action, when the closed state will cease and the mind will reappear. Such a mind will not appear in an uncontrolled manner but as it has been freed from latent impressions of nescience, it will reappear with correct knowledge for the benefit of the Yogin. Such a mind will also arise or disappear at the bidding of the Yogin, except when the Yogin shuts out his mind for ever, when there will be no chance of a made-up mind appearing.

That liberated persons can work with such made-up minds is the finding of the Sāṃkhya Philosophy. The commentator has quoted Pañchaśikha in support of this view. Īśvara also favours creatures in this way. Yogins assume a made-up mind only when the need for it arises. "I shall liberate the creatures from the snares of birth and death by giving them proper knowledge" is the incentive for the emergence of Īśvara's made-up mind. That at the dissolution of the mundane period God assumes such a mind, is the opinion of the commentator.

भाष्यम्—स एषः

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥

पूर्वे हि गुरुवः कालेन अवच्छेद्यन्ते, यत्रावच्छेदार्थेन कालो नोपावर्तते स एष पूर्वेषामपि गुरुः । यथा अस्य सर्गस्यादौ प्रकर्षगत्या सिद्धस्तथा अतिक्रान्त-सर्गादिष्वपि प्रत्येतव्यः ॥ २६ ॥

He is

The Teacher Of Former Teachers, Because With Him There Is No Limitation By Time (Of His Omnipotence). 26.

The former teachers of knowledge and of piety are limited by time, but He to whom time as limiting factor is not applicable, was the teacher of the former teachers. As He was present with His full powers in the beginning of the present cycle of creation, so was He at the beginning of the past creations.

तस्य वाचकः प्रणवः ॥ २७ ॥

भाष्यम्—वाच्य ईश्वरः प्रणवस्य । किमस्य संकेतकृतं वाच्यवाचकत्वम् अथ प्रदीपप्रकाशवदवस्थितमिति । स्थितोऽस्य वाच्यस्य वाचकेन सह संबन्धः । संकेतस्तु ईश्वरस्य स्थितमेवार्थमभिनयति, यथा अवस्थितः पितापुत्रयोः संबन्धः संकेतेनावद्योत्यते अयमस्य पिता अयमस्य पुत्र इति । सर्गान्तरेष्वपि वाच्य-वाचकशक्त्यपेक्षस्तथैवसंकेतः क्रियते संप्रतिपत्तिनित्यतया नित्यः शब्दार्थसंबन्ध इत्यागमिनः प्रतिजानते ॥ २७ ॥

The Sacred Word Designating Him Is Pranava Or The Mystic Syllable Om. 27.

Īśvara is indicated by the mystic syllable. Is this relationship a matter of convention or is it always necessarily existing as between the lamp and the light? The relationship between a word and its object is always there, and the convention in reference to Īśvara expresses what is inherent in Him. For example, the relationship between the father and son exists and is

indicated by the language "this is that person's father, that is this person's son". In other creations too convention dependent on the relationship between the denoting words and the object denoted has been in use (1). Sages, who know the Śāstras, say that on account of similarity of usage, the relationship between a word and the object indicated by it is eternal (2).

(1) There are many things whose name is indicated by a syllable or a word, but absence of such a name does not interfere with knowing the thing (*i.e.* perceivables). There are other things again which are only understood by the thought raised by the expressed word. Those names are also conventional but the significance of those words is the setting-up of a current of thought. The example of the first kind is Chaitra, Maitra (names of perceivable persons), etc. Even if those names are not there, there would be no difficulty in knowing them. The example of the second kind of words is 'Father', 'Son', etc. The word 'Father' indicates a person of whom a son is born. "Maitra is Chaitra's Father", in this phrase the name 'Chaitra' will indicate only the existence of a person known as Chaitra. Looking at Chaitra without knowing his name will also bring similar knowledge. If Chaitra has been seen before, mention of the name will bring up the recollection of Chaitra. Even if the name is forgotten, he can be remembered and kept in mind. But the relationship between Chaitra and Maitra, *i.e.* what is meant by the word 'Father', cannot be thought of without the use of the symbolic word, *i.e.* language. The meaning of the word 'Father' is the result of a thinking process. As the presence of a lamp indicates illumination, so the utterance of the word 'Father' indicates the relationship. Unless there is a thought-process or a symbol thereof, the full significance is not understood.

Īśvara is also the product of a similar thought-process. Unless certain faculties implied by words are thought of, no conception can be had of Īśvara. The thought-process associated with Īśvara has been symbolised by the word OM. Although words and their meanings are invariably related, the same

words cannot always have the same meanings, because men might change the convention from time to time. According to commentators, the word OM has been used to imply Īśvara not only in this creation but also in previous creations. The symbol has been repeated in this creation by omniscient persons or by persons who have recollection of their previous birth. The particular reason why in the Śāstras framed by Ṛṣis the word OM is so much liked is that there is no other word which can bring about calmness of mind as this word can.

Consonants cannot be pronounced in prolonged continuity, vowels can. The syllable OM is comparatively easy of pronunciation. When this word is uttered mentally, a sort of effort moves from the throat to the brain which Yogins utilize towards contemplation, as continuity of thought in the mind cannot be mastered without continuity in the utterance of words. Thus the symbol OM is always useful.

(2) Sampratipatti=similarity of usage. It has been stated before that one meaning can be indicated by different words as men wish, but those ideas which are to be understood through verbal thought-process, should be indicated by symbols or words. (See in this connection comments at Sūtra III—17 (2) (H).

भाष्यम्—विज्ञातवाच्यवाचकत्वस्य योगिनः—

तज्जपस्तदर्थभावनम् ॥ २८ ॥

प्रणवस्य जपः प्रणवाभिधेयस्य च ईश्वरस्य भावना । तदस्य योगिनः प्रणवं जपतः प्रणवार्थं च भावयतश्चित्तमेकाग्रं सम्पद्यते । तथा चोक्तम् 'स्वाध्यायाद्योगमासीत् योगात्स्वाध्यायमामनेत् (स्वाध्यायमासते) । स्वाध्याययोगसम्पत्तौ परमात्मा प्रकाशते' इति ॥ २८ ॥

Yogins having understood the relationship between the verbal symbol² and the thing expressed will

Repeat It And Contemplate Upon Its Meaning. 28.

Repetition of the symbol and contemplation on its subject—the Īśvara—bring one-pointedness (1) to the

mind of the Yogin who is engaged in repeating the symbol and contemplating on its meaning. It has been said, "Through contemplative repeating of Mantras, Yoga should be consolidated and through Yoga chanting of Mantras improved. Through the glory of such chanting and of such Yoga, the supreme soul is revealed" (2).

(1) The verbal concept which has to be formed in order to comprehend the meaning of God has been symbolised by the syllable OM. Consequently, if the import of OM is correctly remembered, thought of God will dawn on the mind. When with the utterance of the word OM the significance of Īśvara is fully brought to the mind then it will be clear that the relationship between the symbol and the subject has been clearly comprehended. A devotee has to practise carefully at first this method of raising the thought of the relationship. This is done by repeating the word OM and recollecting simultaneously its significance. Then when the symbol and its import come naturally to the mind, then Īśvara-Prapīdhāna mentioned before can be taken to be well established.

The principles of Grahītā (Receiver) and Grahana (instruments of reception) are parts of the 'I-sense'; so they can be felt or realised. Therefore, although at first a verbal concept is necessary for their realisation, they can be thought of without reference to words. Nirvitarka and Nirvichāra contemplations (detailed later in 1-43 and 44 Sūtras) are of that nature. But to form a concept of God, who is outside the 'I-sense', help of words is necessary. That concept is again the recollection of certain words implying qualities—One who is free from affliction, activity, etc. But to concentrate on that One, such thought of variety will not be helpful.

What we can think of or feel as an entity, is one or other of the three principles of Receiver, instrument of reception, and object received, *i.e.* knowable. In other words, it must be thought of either as gross knowables such as light, sound, etc. or as subtle instruments of reception, *e.g.* intellect, ego, etc. Therefore, to conceive a thing outside of us, we have to think of it as endowed with colour, sound, etc. or if we conceive it as part of ourselves, *i.e.* if we think of it as residing within



us, we cannot help thinking of it as part of our intellect, ego, etc.

Therefore, to think of God as an outside object, we have to think of Him as endowed with colour, etc. The beginners in Yoga system adopt this method.

Intellect, Ego, etc. are realised as part of oneself, because we cannot ascertain or realise somebody else's intellect or ego. If, therefore, God has to be thought of as part of oneself He has to be thought of as 'I am He'. This method is supported by the Śāstras.

In practice, the process of Īśvara Praṇidhāna has to be carried out inside the heart.

The region inside the breast where the feeling of pleasure arises when there is love or happiness, and the feeling of sadness arises when there is unhappiness or fear, is called the heart. As a matter of fact, the location of the heart has to be determined by following the feeling. It cannot be located by analysing the nerves, blood, sinews, etc. There is reflex action of the mental feeling of attachment, etc. and we feel that in the heart, but where the mental action takes place we cannot locate. That is why it is easier to get to the knower by meditation on the region of the heart. That region is the centre of the 'I-feeling'. The brain is no doubt the centre of mental actions but if mental fluctuations are stopped for a time, it can be felt that the 'I-sense' is going down to the heart. When by meditation on the region of the heart, the subtle 'I-feeling' is realised and it is pursued upward into the brain, then can the subtlest centre of 'I' be located then the heart and the brain become one and the same.

Beginners who find it easier to do Īśvara-Praṇidhāna with a God having a figure should imagine a luminous figure of God inside their hearts. As a liberated person is calm in mind and is blissful in face on account of his highest attainment, so should the contemplated holy figure in one's heart be imagined to be and it should be contemplated that one is fully associated with that figure. In repeating the mystic syllable OM, one should think oneself to be within the emblem—calm, carefree and felicitous.

When after some practice the mind of the devotee becomes somewhat calm and carefree and he is able to rest in Godly feeling, then a transparent white limitless luminous sky should be imagined by him to be within his heart. Then thinking that the omnipresent God is pervading that sky, the devotee should contemplate that his 'I-sense', *i.e.* his whole self is in the God who is present in his heart. The next step would be to unite his mind with the mind of the *Īśvara* that is in the sky within the heart and rest in a state of contentment, without any care or thought. In the *Muṇḍaka-Upaniṣad* the method has been beautifully described as follows:—
 "Brahman or the God within the heart, is the target; the mystic syllable OM is the bow; and the self or Ego is the arrow. With an undistracted mind one should hit the mark and be completely absorbed by getting the self into Brahman." In other words, one should contemplate that one is completely within the God in one's heart.

When the above process of meditation is mastered the devotee has a sort of blissful feeling in his heart. Then he should recollect that the blissful feeling, arising out of a sense of staying in God, is I and he should bring his mind to a state of calmness and blissfulness after the mind of God. If this is practised with ardent devotion, carefully and continuously, the real result of *Īśvara Prapīdhāna*, *viz.* realisation of one's own self is achieved (see next *Sūtra*).

In repeating the mystic syllable OM, the 'O' is pronounced comparatively short and 'M' long—prolonged without break. It is better to repeat it mentally, instead of articulately.

In practising *Īśvara Prapīdhāna* it has, of course, to be done with reverence. When the remembrance of God brings happiness, the feeling of attachment arising out of the sense of happiness and of God's greatness is reverence.

There is another way of repeating the mystic syllable. It is this. When 'O' is pronounced, bring to mind the reverential feeling and when 'M' is uttered long and continuously, persist in the reverential feeling. After getting into its way, if it is practised with breathing, it gives better result. In inhaling the normal breath, mentally utter 'O' and bring to mind a

recollection of the object of reverence, then exhale slowly mentally uttering 'M' continuously and continue in the feeling of the revered object.

By this sort of practice, *i.e.* repeating the mystic syllable with remembrance, the mind soon becomes one-pointed. From one-pointedness comes Samprajñāta concentration and from that Asamprajñāta Yoga is achieved.

(2) The meaning of the verse quoted, is as follows :—

Through Svādhyāya, *i.e.* through recollection of the meaning of the mystic syllable during the process of repetition, get fixed in Yoga, *i.e.* make the mind one-pointed. When the mind gets one-pointed, the inner meaning of the Repeated Mantra (abbreviated token name) is realised. Then again go on repeating the Mantra, remembering its inner meaning. By that, when its still finer and purer significance becomes clear, then the repetition should be continued in the same way. In this way, from such repetition to Yoga, and from Yoga to repetition being gradually increased, the process results in firmly establishing the best form of concentration.

भाष्यम्—किंचास्य भवति—

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २८ ॥

ये तावदन्तराया व्याधिप्रभृतयस्ते तावदौखरप्रणिधानान्न भवन्ति, स्वरूप-दर्शनमप्यस्य भवति यथैवेश्वरः पुरुषः शुद्धः प्रसन्नः केवलोऽनुपसर्गस्तथायमपि बुद्धेः प्रतिसंवेदो यः पुरुष इत्येवमधिगच्छति ॥ २८ ॥

What else happens ?

**From That Comes Realisation Of The Individual Self (1)
And The Obstacles Are Prevented. 29.**

Obstacles like illness etc. are removed through Īśvara Praṇidhāna and the Yogin realises his own Self. As God is pure (free from piety or sin), blissful (free from afflictions like nescience), isolated (free from attributes like intellect etc.), and thus an unencumbered (free from possibility of birth, span of life and suffering)

being, so is the Puruṣa (2) who is the reflector of the Buddhi of the devotee. This is how the individual Self is realised.

(1) The word 'Pratyak' is used in different senses. What is underlying everything, that is Īśvara, is Pratyak. The word also means ancient ; therefore, ancient being Īśvara, is Pratyak. In the present case the meaning is different. Here Pratyak means knower of the opposite object. Vāchaspati Miśra explains the word as 'Knower of non-self as opposed to self'. That sort of consciousness is Pratyak-Chetana, or Puruṣa. The word 'Puruṣa' when used by itself might refer to a free being, an unliberated person, Īśvara etc. But Pratyak-Chetana means the true self of a person who has nescience (and thus of one who is free from nescience also). This should be carefully noted. The consciousness which is opposed to objects, *i.e.* knowables, and is directed towards one's self is Pratyak-Chetana. Every Puruṣa with the adjunct of Buddhi or the enjoyer, observer, knower is Pratyak-Chetana. One's own soul is Pratyak-Chetana or Own Self.

(2) This has been gone into fully in note (1) of Sūtra 1-28. Īśvara by Himself is consciousness only. So mind cannot stay in it as it is not comprehensible as a perceivable object. Awareness is knowing itself and it is not possible to take it objectively, as something outside of us. What is outside of self is knowable. If Absolute Awareness is taken as such, then it would no longer be Awareness in itself, it would be a thing occupying space and made up of light, sound, etc. In reality when thinking of God in the names described before we come ultimately to our own consciousness, and that is seeing God in the self. "Realising the soul in the self" is practically the same. The significance of these expressions becomes clear by contemplating that Īśvara is free from all nescience, established in Himself and in His own self. To understand a thing which is self-conscious is to be like that thing. This is how Īśvara Praṇidhāna brings knowledge of one's own self.

The composer of the Sūtra has shown how Praṇidhāna of a Nirguṇa eternally liberated Īśvara can bring about salvation, as that is the principal item in the practice of Karma Yoga.

It includes also the Prāṇidhāna of the Saguṇa Īśvara. The Prāṇidhāna of Saguṇa Īśvara or Hiraṇyagarbha was also in vogue amongst the Sāṅkhya-Yoga sect. To get to the Nirguṇa Īśvara through the Saguṇa-Īśvara and to go to the Nirguṇa ideal straight are in effect the same thing. The Saguṇa-Īśvara of Sāṅkhya-Yogins is a calm, absorbed Being engaged in the contemplation of self. So his Prāṇidhāna is conducive to attainment of concentration and Discriminative knowledge or Viveka and this method may be helpful to some. Although the two methods divided the devotees into two sects, there was no difference of opinion regarding the aim. The result of thinking of a reposed, self-conscious, absorbed being inside the heart will be similar feeling of those attributes in the devotee's heart and this will lead him eventually from knowables to the instruments of knowing by having a current of self-consciousness flowing through him. On realisation of the pure 'I', the Yogin gets a feeling as if he is in everything and everything is in him or a manifestation of the Saguṇa-Brahman.

भाष्यम्—अथ केन्तराया ये चित्तस्य विक्षेपकाः के पुनस्ते कियन्तो वेति ?—

व्याधि-स्थान-संशय-प्रमादालस्याविरति-भ्रान्ति-दर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

नव अन्तरायाश्चित्तस्य विक्षेपाः सह एते चित्तवृत्तिभिर्भवन्ति, एतेषामभावे न भवन्ति पूर्वोक्ताश्चित्तवृत्तयः । व्याधिर्धातुरसकरणवैषम्यं, स्थानमकर्मण्यता चित्तस्य, संशय उभयोकोटिस्पृग्बुद्धिज्ञानं स्यादिदमेवं नैवं स्यादिति, प्रमादः समाधिसाधनानामभावनम्, आलस्यं कायस्य चित्तस्य च गुरुत्वादप्रवृत्तिः, अविरतिश्चित्तस्य विषयसंप्रयोगात्मा गर्हः, भ्रान्तिदर्शनं विपर्ययज्ञानम्, अलब्धभूमिकत्वं समाधिभूमेरलाभः, अनवस्थितत्वं यज्ञव्यायां भूमौ चित्तस्याप्रतिष्ठा समाधिप्रतिलम्भे हि तदवस्थितं स्यात् । इत्येते चित्तविक्षेपा नव योगमला योगप्रतिपक्षा योगान्तराया इत्यभिधीयन्ते ॥ ३० ॥

What are those impediments which disturb the mind ?
What are they called and how many are they ?

Sickness, Incompetence, Doubt, Delusion, Sloth, Non-Abstention, Erroneous Conception, Non-Attainment Of Any Yogic Stage, And Instability To Stay In A Yogic State, These Distractions Of The Mind Are The Impediments. 30.

These nine obstacles cause distraction of the mind. They arise with the fluctuations of the mind. In their absence, the fluctuations do not arise. Sickness is disorder of the humours, secretions and the organs of the body. Incompetence or listlessness is incapacity of the mind. Doubt is a kind of thinking touching on both sides, such as "It can be this or it cannot be this". Delusion is not thinking of the processes for concentration. Sloth is disinclination arising out of heaviness of the body and the mind. Non-abstention arises out of thirst for or addiction to worldly objects. Erroneous conception is false knowledge. Non-attainment of any (Yogic) stage referred to, relates to the stage of preparation of the mind for concentration. Inability to remain in a state relates to failure to maintain the attained state. When concentration is obtained, the mindstuff is no longer disturbed. These nine kinds of disturbance are called blemishes of Yoga, foes of Yoga, or obstacles to Yoga (1).

(1) Destruction of the obstruction and the mind being fully reposed are the same thing. When the body ails, effort to Yoga or concentration cannot be made fully. Bodily disturbance and illness should be removed by wholesome and measured diet taken only after the previously taken food is digested. This is the sure way of killing illness. By special devotion to God, refinement and good sense will come which will prompt the Yogin to take good and limited quantity of food at proper interval and he will take proper care of his health, so that he will never lose judgment. In spite of a good sense of duty, when on account of restlessness the mind cannot be engaged or kept in devotional work like contemplation etc. that is

incompetence. Unpleasant though it might taste, constant effort will remove listlessness. If there is doubt, appropriate effort is not possible. Without firmness and enthusiasm it is not possible to get success in Yoga ; for that, one must get rid of doubts. By listening to instructions, contemplation and company of a calm and sure-minded preceptor, doubts can be removed. Instead of thinking of the practice of concentration and by self-forgetfulness, to be engaged in worldly affairs is delusion. Disinclination to engage oneself in devotional practice on account of dullness of body and mind is sloth. In incompetence the mind roams about uncontrolled and so it cannot be applied to devotional work ; while in sloth, the mind on account of a preponderance to Tamas principle (obtuseness) remains torpid—this is the difference. Moderation in diet, wakefulness and enthusiasm can conquer sloth. Remaining aloof from worldly affairs and giving up interest therein, remove non-abstention. Not knowing what is to be really forsaken or removed and not knowing the means of doing it, to consider the lower stage to be higher and *vice versa* is called false or erroneous conception. There are various kinds of erroneous conception. Through profound devotion to God as well as to the preceptor and study of sacred works, such conception is removed.

Non-attainment of stages of concentration such as Madhumati etc. is referred to here. To get established in a stage, realisation of the 'principles' is necessary ; otherwise there will be retrocession.

Through Īśvara-Pranidhāna the impediments mentioned above disappear, because whatever are antidotes to such obstacles are obtained through special devotion to God, whereby pure Sāttvika intellect is developed and the Yogin gradually gains powers with which he is able to resist such obstacles.

दुःखदौर्मनस्यांगमेजयत्व-श्वास-प्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥

भाष्यम्—दुःखमाध्यात्मिकम् आधिभौतिकम् आधिदैविकं च । येनाभिहताः प्राणिनस्तदुपघाताय प्रयतन्ते तद्दुःखम् । दौर्मनस्यमिच्छाभिघाताच्चेतसः

चोभः । यदंगान्येजयति कम्पयति तदङ्गमेजयत्वम् । प्राणो यद्वाह्यं वायु-
माचामति स श्वासः, यत् कौण्डव्यायुं निःसारयति स प्रश्वासः, एते विक्षेप-
सहभुवो विक्षिप्तचित्तस्यैते भवन्ति समाहितचित्तस्यैते न भवन्ति ॥ ३१ ॥

**Sorrow, Dejection, Restlessness, Inhalation And Exhalation
Arise From (Previous) Distractions. 31.**

Sorrow is of three kinds—*Ādhyātmika* (arising within oneself), *Ādhibhautika* (inflicted by some other creature) or *Ādhidaivika* (through natural calamity). Upset by which creatures try to stop it, *i.e.* remedy it—that is sorrow. Dejection is caused through non-fulfilment of desire or when wished-for things do not happen. The upsetting of bodily equilibrium or steadiness results in shakiness of the body. The ordinary process of taking in the breath and exhaling the same (1) is also a companion of mental distraction. These disturbances generally take place in a restless state of the mind. They do not appear in a reposeful mind.

(1) The natural process of inhalation and exhalation is referred to here. When this is done unconsciously or unwillingly it is detrimental to concentration. The regulated breathing, *i.e.* fixed inhalation and exhalation which is practised for bringing about concentration through *Prāṇāyāma* is not likely to produce disturbance or obstacles. In complete concentration, breathing generally stops but the flow of inner consciousness resulting from *Prāṇāyāmic* breathing continues and if recollection thereof is consciously maintained, it brings about concentration on that object.

भाष्यम्—अथ एते विक्षेपाः समाधिप्रतिपक्षास्ताभ्यामेवाभ्यासवैराग्याभ्या-
न्निरोद्धव्याः । तत्राभ्यासस्य विषयमुपसंहरन्निदमाह—

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

विक्षेपप्रतिषेधार्थमेकतत्त्वावलंबनं चित्तमभ्यसेत् । यस्य तु प्रत्यर्थनियतं
प्रत्ययमात्रं क्षणिकं च चित्तं तस्य सर्वमेव चित्तमेकाग्रं नास्त्येव विक्षिप्तम् ।

यदि पुनरिदं सर्वतः प्रत्याहृत्य एकस्मिन्नर्थे समाधीयते तदा भवत्येकाग्रमिति, अतो न प्रत्यर्थनियतम् । योऽपि सदृशप्रत्ययप्रवाहेण चित्तमेकाग्रं मन्यते तस्य यदेकाग्रता प्रवाहचित्तस्य धर्मस्तदैकं नास्ति प्रवाहचित्तं क्षणिकत्वाद्, अथ प्रवाहांशस्यैव प्रत्ययस्य धर्मः स सर्वः सदृशप्रत्ययप्रवाहो वा विसदृशप्रत्ययप्रवाहो वा प्रत्यर्थनियतत्वादेकाग्र एवेति विक्षिप्तचित्तानुपपत्तिः । तस्मादेकमनेकार्थमवस्थितं चित्तमिति । यदि च चित्तेनैकेनानन्विताः स्वभावभिन्नाः प्रत्यया जायेरन् अथ कथमन्यप्रत्ययदृष्टस्यान्यः स्मर्त्ता भवेत्, अन्यप्रत्ययोपचितस्य च कर्माशयस्यान्यः प्रत्यय उपभोक्ता भवेत् ? कथंचित् समाधीयमानमप्येतद् गोमयपायसोयं न्यायमाक्षिपति ।

किंच स्वात्मानुभवापङ्गवचित्तस्यान्यत्वे प्राप्नोति, कथं यदहमद्राक्षं तत्स्पृशामि यच्च अस्म्राक्षं तत्पश्यामौति अहमिति प्रत्ययः सर्वस्य प्रत्ययस्य भेदे सति प्रत्ययिन्यभेदेनोपस्थितः, एकप्रत्ययविषयोऽयमभेदात्मा अहमिति प्रत्ययः कथमत्यन्तभिन्नेषु चित्तेषु वर्तमानः सामान्यमेकं प्रत्ययिनमाश्रयेत् ? स्वानुभव-
ग्राह्यध्यायमभेदात्माऽहमिति प्रत्ययः, न च प्रत्यक्षस्य माहात्म्यस्यप्रमाणांतरेणाभि-
भूयते, प्रमाणांतरं च प्रत्यक्षवलेनैव व्यवहारं लभते । तस्मादेकमनेकार्थमवस्थितञ्च चित्तम् ॥ ३२ ॥

These distractions which are antagonistic to concentration can be checked by practice and renunciation mentioned before. Of these, the object of practice is summed up by this Sūtra which says that—

**For Their Stoppage (i.e. Of Distractions) Practice Of
(Concentration On) A Single Principle Should
Be Made. 32.**

For the elimination of distractions, the mind should be fixed on one principle (1) for purposes of practice. For those who hold that the mind (2) is nothing but one state limited to one object (A) and is without a substrate—only a momentary impression and thus transitory—, the mind will always be one-pointed, for then there cannot be a distracted or disturbed mind. But the mind becomes one-pointed only when it is

withdrawn from various objects and set on only one object. For this reason it is to be held that it is not occupied with one object only (B). Again, those who hold that the mind becomes one-pointed through the continuous flow of discrete but similar ideas would have to say that one-pointedness is a character of the flow of such ideas. But that also cannot be true, because in their own view the mind itself is momentary and how in that case can there be a flow (of one mind)? If, on the other hand, it is held that one-pointedness is the characteristic of each component of a continuous flow of ideas,—flow whether of similar ideas or dissimilar ideas—then each component idea will be individually one-pointed. If that happens there will be no such thing as a distracted mind. Hence, the mind has to be regarded as one, as being occupied with many objects and as being a substrate of all modifications. Further, if ideas which are unrelated, distinct and totally different are born (C) without a common substrate, then how can one idea remember something cognised by another? Also, how can the state which holds within it the impressions of past actions be different from the state which enjoys the fruits of action? Howsoever the matter might be explained, it would be no better than an exemplification of the maxim of Gomaya-Pāyasa (3).

Moreover, if each idea of the mind is considered to be uniquely different from every other idea, then that would mean the repudiation of the feeling of one's one self (D). How that would happen is being explained. In cognitions like the following, "The 'I' that saw is the 'I' which is touching it and the 'I' that touched is the 'I' that is seeing it",—although the sensations of touch and sight are different, the feeling of the 'I'

persists in an identical form. How can this sense of personal identity have any identity with the differing sensations of touch and sight? This self-same 'I-sense' is felt by everyone in his own experience. The superiority of direct perception cannot be impugned by any other proof; the other proofs can operate only in dependence on perception. Therefore mind is one, takes in many objects and is stable, *i.e.* is not a void (baseless) but a continuous entity.

(1) The phrase 'A single principle or reality' has been differently interpreted by different commentators. Vāchaspati Mishra says it refers to Īśvara, Vijñāna Bhikṣu says it refers to some gross principle, whereas Bhojarāja says it refers to a specially selected principle. In fact, there is no indication here in respect of the object of contemplation but only in respect of the quality of contemplation. Whatever might be the object contemplated upon—Īśvara or anything else—that should be taken up as the sole principle. God can be contemplated upon in various ways and gradually, *e.g.* when we sing hymns in praise of God, keeping in mind the meanings thereof, the mind moves about to different objects depicting the glory of God. Practising one principle is not like that. When God is thought of as present within oneself or as an idea contemplated upon, then that kind of concentrated attention is called the practising of one principle. Such practice is opposed to fluctuations, and by it, the fluctuations of the mind are removed. The same rule applies to the contemplation of other principles.

For practice of one principle, Īśvara and 'I-sense' are the best. That "I am the observer of all the modifications that are taking place every moment in the mind"—a recollection of such an 'I' as a support of contemplation is very soothing to the mind. This is what the Upaniṣads call the contemplation on Ātman as consciousness.

If only contemplation on God alone had been intended, the maker of the Sūtra would not have used the phrase 'One

principle'. Further it has been said that through special devotion to God all obstacles are removed. Therefore, practice of contemplation on one principle is only a particular method. That which in the aggregate of all physical actions like breathing etc. gives rise to the recollection of one thought is called one principle. Such thought is best when it relates to God or to the 'I-sense'. It might relate to something else. As a matter of fact, when the object concentrated upon collectively becomes a sort of one idea in the mind, then that is adoption of one principle. By its practice the mind easily gets tranquil. When it is co-ordinated with inhalation and exhalation of breath, ordinary breathing turns into Yogic breathing and when that is mastered, one is not easily perturbed by afflictions. As it becomes a natural and pleasant support, it can remove sullenness. Further, as there is an underlying attempt to keep still, it decreases shakiness of the body. In this way disturbance and its concomitants disappear and the mind gets gradually fixed.

(2) It is laid down that a disturbed mind should be made one-pointed. The commentator here controverts the opinion of those who hold that the mind is a momentary thing.

(A) Such people think that the mind comes into existence with a thought and disappears with it, and that it is only a state or a modification without any substratum and is wholly transitory.

(B) If mind is transitory, there cannot be any justification for calling a mind disturbed, one-pointed, etc., because each mind is on this view separate and short-lived, and each must therefore be one-pointed as each mind has only one subject to think upon.

(C) If the thoughts are separate and unconnected, the remembrancer or cogniser of one knowledge or action cannot be the same as of another. If it is urged that the latent impression of knowledge or action is retained and reappears in a subsequent thought then its existence in some form would be postulated which would be contrary to the basic proposition that mind comes into existence with a thought and disappears with it. Consequently, the Sāṅkhya view that

knowledge is but the different states of the same basic entity, viz. the mind, appears to be more correct.

(3) It is wrong thinking to say that cow-dung and milk pudding are the same, because cow-dung comes from a cow and milk pudding which is made of milk comes also from a cow.

(D) There is yet another argument in support of that view. "The 'I' that saw is the 'I' that is touching", or "The 'I' that touched is the 'I' that is seeing",—this sort of identifying perception reveals the identity of the knower 'I' in all the experiences.

भाष्यम्—यस्येदं शास्त्रेण परिकर्म निदिश्यते तत्कथम् ?

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणाम्भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

तत्र सर्वप्राणिषु सुखसंभोगापन्नेषु मैत्रीं भावयेत्, दुःखितेषु करुणां, पुण्यात्मकेषु मुदिताम्, अपुण्यात्मकेषु उपेक्षाम् । एवमस्य भावयतः शुक्तो धर्म उपजायते, ततश्च चित्तं प्रसौदति प्रसन्नमेकाग्रं स्थितिपदं लभते ॥ ३३ ॥

The method of cleansing the mind prescribed in the Śāstras—what is it like ?

The Mind Becomes Serene By The Cultivation Of Feelings Of Amity, Compassion, Goodwill And Indifference Respectively Towards Happy, Miserable, Virtuous And Vicious Creatures. 33.

Of these, a spirit of friendliness should be entertained towards those who have experienced happiness, a spirit of compassion towards those who are in distress, a spirit of goodwill towards those who are treading the path of virtue and a spirit of (benevolent) indifference towards those who are steeped in vice, by overlooking their faults. This sort of thought gives rise to cleaner virtue and thus the mind becomes pure. A purified mind becoming one-pointed eventually attains serenity (1).

(1) Men generally get envious when they find happiness in others in whom they have no self-interest or by whom their interests are harmed ; similarly a cruel delight is experienced when an enemy is found to be unhappy or in distress. When a person of a different persuasion is found to be pious, the reputation of such a person often gives rise to jealousy and unpleasantness. When a person in whom we have no self-interest is found to be leading a vicious life we feel sorry or angry or become cruel towards him. These kinds of envy, cruel delight, malevolence, or anger disturb the mind and prevent its getting calm and set. That is why if by thoughts of friendliness, etc. the mind can be kept pleasant and happy, free from any disturbing element, then it can become one-pointed and set. When necessary the devotee should think of it in this way. First recall to mind the pleasure that you would feel when you find your friend to be happy. Then imagine that you would feel equally happy when you find your enemies and others happy, whose happiness you now envy. Similarly, when you delight at the distress of your enemies, remember how you would take compassion when your dear ones suffer and get into the habit of feeling equally compassionate towards your enemies. As you feel pleased with a person of your persuasion when he acts piously, you should feel equally happy when a person of a different persuasion behaves in a virtuous way. Not to take any notice of the lapses of others is overlooking. It is not a positive thinking but refraining from minding the frailties of others. These four practices are called Brahmavihāra by the Buddhists and they say they lead to the Brahmāloka.

प्रच्छेदं न विधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

भाष्यम्—कौष्ठ्यस्य वायोर्नासिकापुटाभ्यां प्रयत्नविशेषाद् वमनं प्रच्छेदं नम्
विधारणं प्राणायामः । ताभ्यां वा मनसः स्थितिं सम्पादयेत् ॥ ३४ ॥

**By Throwing Out And Restraining The Breath Also
(The Mind Is Calmed). 34.**

Throwing out or expulsion (1) is the ejection of the internal air through the apertures of the nose by

a special kind of effort. Restraining or Prāṇāyāma is retention of the breath. The mind can also be calmed or set by these methods.

(1) For calming the mind, it should hold on to something. Therefore practising breathing only without attempting to set the mind, would never result in calmness. Consequently if Prāṇāyāma is practised without Dhyāna (deep meditation) the mind instead of becoming calm would get more disturbed. That is why for every retention of breath, the mind should be made one-pointed with a particular thought with every inhalation. The Śāstras say that the breath should be joined to a conception of the void. In other words, when exhaling, it should be thought that the mind is vacant, has no thought in it. Exhalation with such thought fixes the mind; otherwise not. The effort with which breath is exhaled has three steps. First, the effort to exhale it slowly; secondly, the effort to keep the body still and relaxed; and thirdly, the effort to keep the mind vacant or without any thought. This is how the breath is to be exhaled. Then, to remain as far as possible in that vacant state of the mind is 'holding the breath'. In this method there is no effort to take in the breath, which will take place naturally, but it should be watched that the mind continues to remain vacant at that time also.

That the 'I-sense' is disentangling itself from the body and the 'I-feeling' in the core of the heart is moving on to the wordless, thoughtless state of concentrated 'OM'—this thought is possible only at the time of exhalation and not at the time of inhalation. That is why no reference has been made in the Sūtra to inhalation. In exhalation and retention of breath, the nerves of the body get relaxed and the mind gets into a sort of vacant, inactive state which is not possible at the time of inhalation. To practise this method, the breath should be exhaled with prolonged and appropriate effort. The whole body and the chest should be kept still and only the belly should be moved for the purpose of inhalation and exhalation. When this is practised assiduously for some time, a happy feeling or feeling of lightness spreads all over the body. Further practice is to be continued with this feeling, and when that

is mastered, retention need not be practised after each exhalation, but at intervals, which will not tire the devotee excessively. When the practice is advanced, gradually it might be easier to have retention after each exhalation.

The special feature of this practice is to arrive at a unification of exhalation and retention so that the two can be achieved in the same process, and no separate effort has to be made for each. At the time of exhalation the entire volume of internal air need not be ejected. When some air remains, the exhalation should be reduced and passed on to retention. Carefully mastering this, it should be watched that both the body and the mind remain still and in a vacant state, specially at the time of natural inhalation in none too fast a manner. When with practice, it can be continued for a long time without interruption, and can be done whenever wanted, then the mind gets set, i.e. it is in itself a stoppage of fluctuations which brings about concentration. With breathing, in one effort, a disturbed mind can be easily fixed to a particular place internally; that is why it is one of the approved ways of getting fixity of the mind. This sort of Prāṇāyāma can be practised constantly, it is very suitable for attaining fixity.

विषयवतौ वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी ॥ ३५ ॥

भाष्यम्—नासिकायां धारयतोऽस्य या दिव्यगन्धसंवित् सा गन्धप्रवृत्तिः, जिह्वायां दिव्यरससंवित्, तालुनि रूपसंवित्, जिह्वामध्ये स्पर्शसंवित्, जिह्वामूले शब्दसंविदित्येताः प्रवृत्तय उत्पन्नाश्चित्तं स्थितौ निबध्नन्ति संशयं विधमन्ति समाधिप्रज्ञायां च हारीभवन्तीति । एतेन चन्द्रादित्यग्रहमणिप्रदौपरत्नादिषु प्रवृत्तिरुत्पन्ना विषयवत्येव वेदितव्या । यद्यपि हि तत्तच्छास्त्रानुमानाचार्योपदेशैरवगतमर्थतत्त्वं सदभूतमेव भवति एतेषां यथाभूतार्थप्रतिपादनसामर्थ्यात्तथापि यावदेकदेशोऽपि कश्चिन्न स्वकरणसंबन्धो भवति तावत्सर्वं परोक्षमिवापवर्गादिषु सूक्ष्मेष्वर्थेषु न दृढां बुद्धिसुत्पादयति । तस्माच्छास्त्रानुमानाचार्योपदेशोपोद्बलनार्थमेवावश्यं कश्चिद्विशेषः प्रत्यक्षीकर्तव्यः । तत्र तदुपदिष्टार्थैकदेशस्य प्रत्यक्षत्वे सति सर्वं सुसूक्ष्मविषयमपि आ अपवर्गात् सुश्रद्दोयते एतदर्थमेवेदं चित्तपरिकर्म निर्दिश्यते । अनियतासु वृत्तिषु तद्विषयाणां वशोकारसंज्ञायामुप-

जातायां चित्तं समर्थं स्यात्तस्य तस्यार्थस्य प्रत्यक्षीकरणायिति तथा च सति श्रद्धावीर्यस्मृतिसमाधयोऽस्याप्रतिबन्धेन भविष्यन्तीति ॥ ३५ ॥

The Development Of Higher Objective Perceptions Called Viśayavatī (1) Also Brings About Fixity Of Mind. 35.

The higher perception of smell which one gets when concentrating on the tip of the nose is the higher smell-perception. Similarly, concentration on the tip of the tongue gives supersensuous taste, that on the palate supersensuous colour, that on the tongue supersensuous touch and that at the root of the tongue supersensuous sound. The rise of these higher perceptions fixes the mind firmly, removes doubts and forms the gateway to knowledge acquirable through concentration. Such perceptions of the sun, the moon, the planets, jewels, or lamps, etc. are to be regarded as definitely objective. The Śāstras, inference and verbal instructions of preceptors can no doubt produce veridical knowledge of things, yet until by the foregoing method an object is brought within the purview of one's own senses such knowledge would remain an indirect knowledge, and not helpful in producing firm conviction in respect of subtle things like a state of salvation, etc. That is why, for the removal of doubts in respect of instructions received from teachers or the Śāstras, or by inference, some specific feature of the object must be definitely perceived. If a part of the knowledge acquired from the Śāstras is proved to be true by direct perception, then faith is developed for subtle matters like salvation, and that is why such clarifying training of the mind has been prescribed. In the midst of unsettled modifications of the mind such special knowledge of smell, sound, etc. arising in the abovementioned manner and Vaśīkāra Sañjñā, *i.e.* complete renunciation arising therefrom, the mind becomes

capable of having a complete realisation of such matters. That happening, faith, energy, remembrance and concentration come to the mind without any interruption.

(1) The term Viṣayavatī or 'Relating to objects' refers to objects of the senses. 'Higher sense-perception' indicates such modification of the mind as would produce perception of the supersensuous aspects of the objects of the senses. If the mind is fixed on the tip of the nose, a strange novel perfume pervades the air breathed, and this can be experienced easily.

The optic nerve is situated above the palate. On the tongue the sense of touch is most developed. The root of the tongue is closely related to the ear for purposes of articulation. Therefore concentration on these points develops a finer power of perception of the sense organs. When the eyes are shut after looking intently at the moon or the stars for some time, their image continues in the mind. Contemplating on that, higher perception thereof is produced, because they are included in the category of colour, etc. Buddhists call this kind of supersensuous power Kasin.

Unless such contemplation is practised continuously for a day or two, its effects are not realised. Practising this for some time gradually and arriving at a stage when there is no interruption by thought or any hindrance, if it is tried in a state of fasting or on meagre diet by holding the mind concentrated on the tip of the nose, etc., then the higher sense-perception is developed. That this sort of realisation induces deep faith in Yoga and a renunciation of earthly sounds, etc. has been explained by the commentator.

विशोका वा ज्योतिष्मती ॥ ३६ ॥

भाष्यम्—प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनोत्थनुवर्त्तते । हृदयपुण्डरीके धारयतो या बुद्धिसंविद् बुद्धिसत्त्वं हि भास्वरमाकाशकल्पं तत्र स्थितिवैशारद्यात् प्रवृत्तिः सूर्येन्दुग्रहमणिप्रभारूपाकारेण विकल्पते, तथाऽस्मितायां समापन्नं चित्तं निस्तरङ्ग-महोदधिकल्पं शान्तमनन्तमस्मितामात्रं भवति, यत्वेदमुक्तम् 'तमणु-मात्रमात्मानमनुविद्याऽस्मीत्येवन्तावत्सम्प्रजानीते' इति । एषा द्वयी विशोका,

विषयवती अस्मितामात्रा च प्रवृत्तिर्न्योतिष्मतीत्युच्यते, यया योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३६ ॥

**Or By Perception Which Is Free From Sorrow And Is Radiant (1)
(Fixity Of Mind Can Also Be Produced). 36.**

The words within brackets above are carried over in this Sūtra. Contemplation practised on the innermost core of the heart brings about knowledge about Buddhi. That Buddhi is resplendent and is like the Ākāśa (or boundless void). Proficiency in being able to stay long in that contemplation develops perception in that direction whereby Buddhi is perceived as resembling effulgent sun, moon, planet or as a luminous jewel. Similarly, the mind engrossed in the thought of the Ego (2) appears like a waveless ocean-placid and limitless, which is pure Ego all over. It has been said in this connection—"By the reflective meditation of the subtle self there arises the perfect knowledge of 'I am'." This higher perception named Viśokā is twofold, one relating to objects, the other relating to the pure Ego. These are called Jyotismatī (effulgent) and through them the mind of the Yogin becomes stable.

(1) This experience is described as sorrowless because when a very pleasant Sāttvika feeling is acquired, the mind always remains immersed in it. And it is described as radiant or effulgent because on account of Sāttvika enlightenment there is abundance of the light of knowledge. The light referred to here is not the optical light but the fine illumination of knowledge which manifests things that are subtle, covered from view or situated at a distance.

(2) The method of gradually reaching the contemplation of Buddhisattva or the pure 'I-feeling' is first to imagine in the 'lotus', i.e. core of the heart, called the abode of Brahman, the presence of a limitless uninterrupted expanse of clear effulgence like the sky. The pure 'I-feeling' is not objective

but subjective ; that is why only thinking of the light of the sky does not bring about the contemplation of *Buddhisattva*. In thinking of it subjectively, a hazy objective idea has to be formed first. Commonly, the effulgence in the heart remains objectively present in the contemplation of the pure 'I-feeling'. Until the mind gets fully fixed on it subjectively, it goes on moving between the light and the 'I-feeling'. This effulgence is therefore called the imaginary representation of the 'I-feeling'. The Upaniṣad says that its size is that of a thumb (*i.e.* minute) and its appearance is like that of the sun. In the *Śvetāśvatara-Upaniṣad* we have "Brahma reveals himself in Yoga to one who first contemplates on an effulgence like that of the mist, smoke, sun, air, fire, fire-fly, lightning, crystal or moon."

Like contemplation of light, contemplation on ideas of touch, taste, etc. might also be suggestive in the contemplation of 'I-feeling'. In such a case the pleasant feeling of touch, etc. in the core of the heart might be adopted for leading on to the 'I' who is the knower of that pleasant feeling. That contemplation can be conducted in the following manner :

First imagine in your heart a limitless, skylike or transparent effulgence ; then think that the self is within that, *i.e.* 'I' am spread all over it. Such thought brings ineffable bliss. The transparent, radiant 'I-feeling' radiating from the heart to infinity is called *Viśokā Jyotiṣmatī* or sorrowless effulgent light. It is not the pure 'I' but only a modification thereof. The pure 'I' is only a receiver, but this sort of 'I-feeling' is not the complete receiver. By it subtle things are revealed. Yogins place this light of the heart on the thing of which they want to have knowledge. Therefore in this kind of meditation, pure reception is not the principal thing but the particular object received. In the highest sorrowless perception relating to pure 'I', the principal thing is the receiver ; it is the engrossment in the 'I'-principle. When the method of objective contemplation relating to 'I' is mastered, the contemplation on the pure 'I' to the exclusion of the objects in which 'I' had been supposed to be present has to be practised which will bring about a realisation of the pure 'I'. In this way the idea of space is eliminated and only the idea of knower of space—the pure 'I'—remains, *i.e.* the *Sāttvika* faculty of sentience in a current

of time becomes manifest, because then there is very little sense-activity but only the state of sentience.

There is another way of arriving at the pure 'I'. The centre of all sense-faculties or the 'I-sense' spread all over the body is the heart. Concentrating on the heart, suspending all movements of the body, the feeling of quietness felt all over the body should be contemplated upon. When such contemplation is mastered, the sensation referred to is found to be very pleasant. Through the cessation of the activities of the various sense-organs, they are reduced to an unspecified pleasant state. This unspecified sensation is the sixth sense, *viz.* the 'I-sense', *Asmitā*. When this 'I-sense' is contemplated upon, it leads to the pure 'I-feeling'. It should be remembered that the awareness of the self is called *Asmitā*.

Both the methods really lead to the stabilisation of the mind on the same subject. What that *Asmitā-mātra* or pure 'I' is, has been explained by the commentator by quoting the words of sage Panchasikha. Pure 'I' can be called infinite from another point of view. Pure 'I' being the final stage of cognition in respect of reception it is the illuminer of all objects. That is why it is infinite or all-pervading. As a matter of fact after creating this conception of infinity one has to go to the cogniser of that infinite conception, *viz.* the thought only of 'I'.

Unless the exact nature of the contemplation on self is understood it is not possible to comprehend what the state of salvation is. That is why it has been gone into here in some detail. Practising this method of contemplation, each according to his capacity, the mind becomes serenely fixed. Then getting one-pointedness, *Samprajñāta* and *Asamprajñāta* Yogas are attained.

In *Sūtra* 1-17 the contemplation on the principle of 'I-feeling' has been described. In this *Sūtra* the stabilisation of the mind with the help of the awareness of self in the form of radiance or the infinite sky has been spoken of.

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

भाष्यम्—वीतरागचित्तालम्बनोपरक्तं वा योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३७ ॥

**Or (Contemplating) On A Mind Which Is Free From Desires
(The Devotee's Mind Gets Fixed). 37.**

If a Yogin meditates on the mind of a passionless person he also attains stability of mind (1).

(1) A mind full of passion or desires finds it easy to think of objects but finds it difficult to get into a carefree self-centred state, whereas a mind free from passion finds it easy to be unattached and free. Fully realising what that state is, if the mind is set thinking on that, and that habit is assiduously cultivated then the mind gradually gets steady.

If contact is established with a desireless saint, his carefree, non-desiring mien will give an idea of what the attitude of desirelessness is. Further, imagining the desireless mind of Hiranyagarbha and others, if one's mind is fixed on its contemplation then the result will be the same.

If one's own mind can be freed of desires, and thus free from thought, and if that state of the mind can be mastered by practice, then the mind can also become free from attachment to objects. This is really practising detachment.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

भाष्यम्—स्वप्नज्ञानालम्बननिद्राज्ञानालम्बनं वा तदाकारं योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३८ ॥

**Or By Taking As The Object Of Meditation The Images Of
Dreams Or The State Of Dreamless Sleep (The Mind
Of The Yogin Gets Stabilised). 38.**

The Yogin who adopts for purposes of contemplation the images of dreams or the state of dreamless sleep can also get stability of mind (1).

(1) In dream, outside knowledge is shut out and the ideas in the mind appear as vivid. To adopt these vivified ideas and contemplating on them, is contemplating on the images of dreamful sleep. This may be very suitable for people with a certain disposition. This can be done in three ways : (i) To form a mental image of the object contemplated upon and to think of it as real ; (ii) when recollection is practised, then even in a dream one will think that he is dreaming. Then the desired object should be properly contemplated upon and on awakening and at other times effort should be made to maintain that state ; (iii) when any good feeling or idea is felt in a dream, then immediately on awakening and thereafter that feeling should be contemplated upon. In every case a dreamlike state of shutting out the externals should be adopted.

In dream, external cognition is shut out but mental images continue to be cognised. In deep dreamless sleep, however, both external and mental objects are obscured by Tamas feeling and a hazy idea of inactivity remains. Taking that inactive feeling as the object of contemplation, this method is practised.

यथाभिमतध्यानाद्वा ॥ ३८ ॥

भाष्यम्—यदेवाभिमतं तदेव ध्यायेत्तत्र लब्धस्थितिकमन्यत्रापि स्थितिपदं लभत इति ॥ ३८ ॥

**Or By Contemplating On Whatsoever Thing One May
Like (The Mind Becomes Stable). 39.**

Whatever is considered suitable (no doubt for purposes of Yoga) that can be contemplated upon. If one can get stability of mind therein, one can get stability elsewhere also (1).

(1) Such is the habit of the mind that if it can be fixed for some length of time on any particular thing, it can be fixed on other things also. If one can wilfully concentrate for an hour on a pot he can concentrate on a hillock for an hour also. Therefore on attaining stability of mind by practising meditation on any selected thing, one can get engrossed in the realities and gradually through their knowledge attain Kaivalya.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥

भाष्यम्—सूक्ष्मे निविशमानस्य परमाणवन्तं स्थितिपदं लभत इति स्थूले निविशमानस्य परममहत्त्वान्तं स्थितिपदं चित्तस्य । एवं तामुभयीं कोटिमनुधावतो योऽस्याऽप्रतिघातः स परो वशीकारस्तद्वशीकारात्परिपूर्णं योगिनश्चित्तं न पुनरभ्यासकृतं परिकर्मापिचत इति ॥ ४० ॥

When The Mind Develops The Power Of Fixing On The Smallest Size As Well As On The Highest One, Then The Mind Comes Under Control. 40.

Contemplating on subtle things the mind can get on to the state of contemplating on the minutest. Similarly contemplating on large things it can fix itself on things of the largest magnitude. Meditating between the two extremes, the mind acquires unimpeded power of fixing on whatsoever it desires to fix on. This would be complete mastery over the mind. With that, the mind attains perfection and there is no further need for acquiring stability, nor is there any other call for purification by practice (1).

(1) Tanmātra is the minute atom or monad of gross elements like sound etc. It is the subtlest state of such gross matters. The sense-faculty and the power of cognising the Tanmātra are also subtle states.

Practising retention on any particular object, if the stabilised mind can be held on to any minute or big object that state is called Vāśīkāra or complete mastery. When the mind is brought under control, then the process of contemplation on any particular object is finalised. There remains then only the attainment of Asamprajñāta concentration by practising the shutting out of thoughts. How mastery of the mind can be acquired has been described in the following Sūtra. This is done by the realisation of the minute state and the highest state of the receiver, the instrument of reception and the object received and being engrossed therein. That is why the characteristics of Samāpatti or engrossment (true and balanced insight) are being mentioned.

भाष्यम्—अथ लब्धस्थितिकस्य चेतसः किंस्वरूपा किंविषया वा समापत्तिरिति ? तदुच्यते—

क्षीणवृत्तेरभिजातस्येव मणेर्यद्दृष्टग्रहणयाहोषु तत्स्थितदञ्जनता समापत्तिः ॥ ४१ ॥

क्षीणवृत्तेरिति प्रत्यस्तमितप्रत्ययस्येत्यर्थः । अभिजातस्येव मणेरिति दृष्टान्तोपादानम् । यथा स्फटिक उपाययभेदात्तत्तद्रूपोपरक्त उपाययरूपाकारेण निर्भासते, तथा ग्राह्यालम्बनोपरक्तं चित्तं ग्राह्यसमापन्नं ग्राह्यस्वरूपाकारेण निर्भासते, भूतसूक्ष्मोपरक्तं भूतसूक्ष्मसमापन्नं भूतसूक्ष्मस्वरूपाभासं भवति, तथा स्थूलालम्बनोपरक्तं स्थूलरूपसमापन्नं स्थूलरूपाभासं भवति, तथा विश्वभेदोपरक्तं विश्वभेदसमापन्नं विश्वरूपाभासं भवति । तथा ग्रहणेऽपि इन्द्रियेऽपि द्रष्टव्यम् । ग्रहणालम्बनोपरक्तं ग्रहणसमापन्नं ग्रहणस्वरूपाकारेण निर्भासते । तथा ग्रहीत्वपुरुषालम्बनोपरक्तं ग्रहीत्वपुरुषसमापन्नं ग्रहीत्वपुरुषस्वरूपाकारेण निर्भासते । तथा मुक्तपुरुषालम्बनोपरक्तं मुक्तपुरुषसमापन्नं मुक्तपुरुषस्वरूपाकारेण निर्भासते । तदेवमभिजातमणिकल्पस्य चेतसो ग्रहीत्वग्रहणयाहोषु पुरुषेन्द्रियभूतेषु या तत्स्थितदञ्जनता तेषु स्थितस्य तदाकारापत्तिः सा समापत्तिरित्युच्यते ॥ ४१ ॥

What the nature of engrossment of a stabilised (1) mind is and in what objects it is engrossed are being described.

When The Fluctuations Of The Mind Are Weakened The Mind Appears To Take On The Features Of The Object Fixed On—Whether It Be The Cogniser, The Instrument Of Cognition Or The Object Cognised—As Does A Transparent Jewel, And This Identification Is Called Samāpatti Or Engrossment (2). 41.

‘Weakened fluctuation’ refers to the state of the mind when all modifications but one disappear therefrom. The case of a precious (flawless) gem has been taken as an example. As a crystal being influenced by the colour of an article adjacent to it appears to be tinged by it, so the mind resting on a subject, appears to

be engrossed in it and appears to take on its nature (3). The mind set on subtle elements and being engrossed in them is coloured by the nature of such subtle elements, while a mind absorbed in gross elements is coloured by their gross nature. Similarly the mind engaged with the various things of the world gets engrossed in such distinctions and becomes the reflector thereof. The same thing is noticeable in respect of the instruments of cognition, *viz.* the senses. When the mind concentrates on the instruments of reception then it becomes occupied and tinged by them. When the mind is set thinking exclusively of the cogniser, it becomes engrossed in it and gets tinged with the nature of the cogniser—Grahītā. Likewise when the mind is occupied with the thought of a liberated soul, the mind displays the nature of such a liberated soul. This sort of resting of the mind in and its shaping after the receiver, the instrument of reception and the object received, *viz.* the Grahītā (Empiric Self), the senses, and the elements, like a crystal is called Samāpatti or engrossment.

(1) Set mind—one-pointed mind. When by practising the method of Īśvara-praṇidhāna etc. the mind gets habituated in resting tranquilly on the desired object, then the mind is said to be set. The concentration attained in a set mind is called the engrossment of Samāpatti. That is its difference from simple concentration. The knowledge acquired in such a state of engrossment is Samprajñāta or complete knowledge or Samprajñāta Yoga or concentration which gives complete and sustained knowledge. Buddhists also use the word 'Samāpatti' but in a different sense.

(2) The maker of the Sūtras has described in this and the following Sūtras the different kinds of engrossed mind there are and there may be.

Engrossment may be of three kinds according to the nature of the subjects contemplated upon—relating to the cogniser,

relating to the instruments of cognition and relating to objects cognised. There is also difference due to the nature of the engrossment. Yogins however take the two together to avoid multiplicity and divide them into Savitarka, Nirvitarka, Savichāra and Nirvichāra. Their difference is shown in the chart given below :—

Nature of engrossment	Nature of the object	Name of engrossment or Samāpatti
(1) Mixed up with word, thing, cognition, &c.	Gross (objects and instruments of cognition)	Savitarkā (concentrating on gross subjects with the help of words)
(2) DITTO.	Subtle (objects, instruments of cognition and the cogniser)	Savichāra (concentration on subtle subjects with the help of words)
(3) When the mind becomes clear and free from words and forgets its own self as it were, the object only is present in the mind by itself	Gross (objects and instruments of cognition)	Nirvitarkā (concentration on gross subjects without the help of words)
(4) DITTO.	Subtle (objects, instruments of cognition and the cogniser)	Nirvichārā (concentration on subtle subjects without the help of words and on bliss, and on (pure 'I-feeling')

Vitarka and Vichāra and matters relating thereto have been dealt with before. Now Nirvitarka will be dealt with. All sorts of Dhyāna, *i.e.* meditation which can be done by a mind which has not been closed entirely will fall within one or the other of the engrossments mentioned in the table above, because there is nothing other than an object, instrument of cognition and the cognition that can be contemplated.

(3) Samāpatti, *i.e.* the habituated state of engrossment of mind on the subject contemplated upon through force of practice, has been fully explained by the maker of the Sūtra as well as by the commentator. The latter has given examples

of Samāpatti. Engrossment in respect of objects are of three kinds :—

(i) Those relating to worldly things—countless material objects like animals, pots, etc., (ii) gross elements, *viz.* those relating to the five cardinal elements and (iii) subtle elements, *viz.* Sound-tanmātra, Colour-tanmātra, etc. Engrossment or Samāpatti relating to instruments of cognition appertain both to the external and to the internal sense-organs and energies. Of these the external sense-organs are threefold—organs of knowledge, organs of action and the Prāṇas or vital energies. The internal energy, *viz.* the mind is the leader of the external organs. All these are the modified forms of the three principal internal sense-energies which are Buddhi (pure 'I-feeling'), Ahaṁkāra (Dynamic Ego) and the mind.

Engrossment relating to the cogniser = aforesaid contemplation on the 'I-feeling'. It has been said before, that in Savīja-Samādhi or concentration on an object when it relates to the cogniser, that cogniser is not the Puruṣa principle but is the Empiric Self. That Buddhi is identified with the Self. That is why it is the assumed or empirical seer. Until the mind and the sense-organs completely cease to function, the state of resting in Puruṣa cannot be attained. Therefore as long as the mind continues to be affected by its modification so long would the impure seer be the assumed seer. "I am the cogniser of knowledge"—this feeling is its true character. When cognition ceases completely, the knower of this quiescent state who remains in his own self is the Puruṣa or real seer.

Besides these, the Īśvara-Samāpatti or engrossment in God, engrossment in a liberated soul, etc. which might be possible, come within the engrossment relating to the cogniser, instrument of cognition and object cognised. The image of God, mind or 'I-feeling', etc. which is adopted as the object for contemplation for purposes of engrossment will fall within the appropriate category enumerated above.

भाष्यम्—तत्र—

शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ ४२ ॥

तद्यथा गौरिति शब्दो गौरित्यर्थो गौरिति ज्ञानमित्यविभागेन विभक्तानामपि ग्रहणं दृष्टम् । विभज्यमानास्वान्ये शब्दधर्मा अन्ये अर्थधर्मा अन्ये विज्ञानधर्मा इत्येतेषां विभक्तः पन्थाः । तत्र समापन्नस्य योगिनो यो गवाद्यर्थः समाधिप्रज्ञायां समारूढः स चेच्छब्दार्थज्ञानविकल्पानुविद्ध उपावर्त्तते सा संकीर्णा समापत्तिः सवितर्कतुच्यते ॥ ४२ ॥

Of them,

The Engrossment, In Which There is The Mixture Of Word, Its Meaning, i.e. The Object And Its Knowledge Is Known As Savitarkā Samāpatti (1). 42.

To explain, the word 'cow', the object indicated by the word 'cow', the mental impression created by the word 'cow' implying its form, various uses, etc., although they are different, are generally taken together. When differentiated, the features of word, the object meant and ideation become distinct. When in the mind of of a Yogin engrossed in the thought of a cow, there is the mingling of the word (cow), the object meant (the animal itself) and the idea of the cow then it is called Savitarkā Samāpatti.

(1) Engrossment and knowledge are inseparable. That is why the knowledge acquired in a particular state of concentration is called Savitarkā Samāpatti. The word 'Tarka' was used in ancient times in the sense of thought with the help of words. Vitarka is therefore a particular kind of Tarka. When in the knowledge acquired in Samādhi there is Vitarka it is called Savitarka Samādhi.

Tarka or thought full of words, when analysed, will show a mixture of words, the object and the idea created thereby. Take the word or name 'cow'. The object is a quadruped animal. The idea about the animal takes place within us. It is not the same as the animal; neither has the name any

identity with the knowledge about the cow nor with the animal itself, because any name might indicate an animal with such properties. Therefore the three factors—name, the object indicated and knowing—are entirely distinct. But generally the name is taken as the thing named and both are identified with the knowledge of the object also. Therefore in spite of the fact that there is no identity of the three factors, the confused idea of their sameness that follows the utterance of the name is called Vikalpa. Thus our ordinary thought is about the word, the object and the idea—all mixed up. Because in this process an unavoidable error, in the shape of Vikalpa is present, it is imperfect cognition and is therefore not the higher and true Yogic perception.

It is, however, in this way that the Yogin's knowledge is gained at first. As a result, the Yogic knowledge that is derived through the process of meditation with the help of words is called Savitarkā Samāpatti.

The maker of the Sūtra has analysed this Samāpatti to indicate its difference from Nirvitarkā Samāpatti described later. When Savitarkā Samāpatti is practised in respect of 'cow', all knowledge regarding the cow will be obtained and it will come with the help of words, *e.g.* whose cow, what sort of a cow, etc. etc.

Of course Yogins do not direct their contemplation to the acquisition of knowledge in respect of a cow. The real object of engrossment for the acquisition of knowledge is in respect of the elemental principles and other realities, through which detachment is developed, which gradually leads to the gaining of the state of isolation.

भाष्यम्—यदा पुनः शब्दसंकेतस्मृतिपरिशुद्धौ श्रुतानुमानज्ञानविकल्पशून्यायां समाधिप्रज्ञायां स्वरूपमात्रेणावस्थितोऽर्थस्तत्स्वरूपाकारमात्रतयैव अवच्छिद्यते सा च निर्वितर्का समापत्तिः । तत् परं प्रत्यक्षं तच्च श्रुतानुमानयोर्वीजं, ततः श्रुतानुमाने प्रभवतः । न च श्रुतानुमानज्ञानसहभूतं तद्दर्शनं तस्मादसंकीर्णं प्रमाणान्तरेण योगिनो निर्वितर्कसमाधिजं दर्शनमिति । निर्वितर्कायाः समापत्तेरस्याः सूत्रेण लक्षणं द्योत्यते ।

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४३ ॥

या शब्दसंकेतश्रुतानुमानज्ञानविकल्पस्मृतिपरिशुद्धौ ग्राह्यस्वरूपोपरक्ता प्रज्ञा स्वमिव प्रज्ञारूपं ग्रहणात्मकं त्यक्त्वा पदार्थमात्रस्वरूपा ग्राह्यस्वरूपापन्नेव भवति सा निर्वितर्का समापत्तिः । तथा च व्याख्याता । तस्या एकबुद्धुपक्रमो ह्यर्थात्मा अणुप्रचयविशेषात्मा गवादिर्घटादिर्वा लोकः । स च संस्थानविशेषो भूतसूक्ष्माणां साधारणो धर्म आत्मभूतः, फलेन व्यक्तेनानुमितः, स्वव्यञ्जकाञ्जनः प्रादुर्भवति, धर्मान्तरोदये च तिरोभवति, स एष धर्मोऽवयवीत्युच्यते, योऽसावेकश्च महान्छाणीयांश्च स्पर्शंवाश्च क्रियाधर्मकश्चानित्यश्च, तेनावयविना व्यवहाराः क्रियन्ते ।

यस्य पुनरवस्तुकः स प्रचयविशेषः सूक्ष्मं च कारणमनुपलभ्यमविकल्पस्य, तस्यावयव्यभावादतद्रूपप्रतिष्ठं मिथ्याज्ञानमिति प्रायेण सर्वमेव प्राप्तं मिथ्याज्ञानमिति, तदा च सम्यग्ज्ञानमपि किं स्याद् विषयाभावाद् ; यद् यदुपलभ्यते तत्तदवयवित्वेनाप्रातं (आम्नातं) तस्मादस्त्यवयवी यो महत्वादिव्यवहारापन्नः समापत्तेर्निर्वितर्काया विषयो भवति ॥ ४३ ॥

When, however, the memory (1) of the conventional meaning of words disappears and the ideas formed through verbal instruction or inference are removed, the true nature of the object of knowledge is revealed, for in that state of Samādhi reflective consciousness lapses and the object appears in its true aspect. This state is called Nirvitarkā Samāpatti or engrossment unrelated to verbal thinking. That is the highest perception or realisation—and that is the germ of inference or testimony which are derived from that realisation (2). That highest perception or realisation does not arise from testimony or from inference. Consequently the knowledge acquired by a Yogin in a state of Nirvitarka Samādhi is uninfluenced by any other mode of cognition but is direct perception. The feature of this kind of engrossment is being given in the Sūtra.

When The Memory Is Purified, The Mind Appears To Be Devoid Of Its Own Nature (i.e. Of Reflective Consciousness) And Shines Only As The Object (3) Alone (On Which It Is Contemplating). This Kind Of Engrossment Is Called Nirvitarkā Samāpatti. 43.

When the memory of the conventional meaning of words and the knowledge derived from inference and testimony are removed, the ensuing cognition seems to lose its nature as cognition and becomes, as it were, of the nature of the object. This is called Nirvitarkā Samāpatti. This has been explained (in the introduction to the Sūtra). The object contemplated upon in Nirvitarkā Samāpatti is cognised as a single unit, as an object which is real, and as an assemblage of particular atoms (4). A specific assemblage (5) is the common transformation of all the relevant atoms, is of their nature, and is inferred by the feel and the use of the manifested gross state. It appears in dependence on its causes. When a change in their property takes place, the particular assemblage also disappears. This transformation as an assemblage is called the 'whole'. It is this 'whole' which is one, large or small and tangible, has the property of motion and is transitory. Practical life is rendered possible through this 'whole'.

Those who hold that the assemblage is without any reality and that the subtle components of that assemblage are unknowable in Nirvichāra Samādhi will have to conclude that in the absence of a 'whole', the cognition of an object is erroneous because it does not correspond to any fact. In this way almost all knowledge will become erroneous. What then will be the fate of valid knowledge when there cannot be anything for its object? For whatever is knowable by the sense is pronounced to be a 'whole'. For these reasons it

has to be concluded that there is a 'whole' which is spoken of as large etc. and which forms the object of Nirvitarkā Samāpatti.

(1) If the distinction between Savitarka knowledge and Nirvitarka knowledge is understood first, then it will be easy to follow the commentary. Generally, with the mention of a name the object meant is remembered, and with the remembrance of the object, the name (either generic or individual) is also remembered. In other words, a name and the object meant by it are thought of together, inseparably. But the name and the object are two different entities. It is only through conventional use and the latent impression thereof that the confusion takes place in memory. By practising to think of the object without the word, that mixture in memory can be avoided. Then the object can also be thought of apart from its name. This is what is called 'purifying' the mind of the mixed memory of words and their objects. It is not very difficult to realise this.

This sort of knowledge without words in the real knowledge of a thing as its appropriate import, because with the help of words we regard many non-existing things as existing. Take for example the expression "Time is beginningless and endless." This is taken as true. But 'beginningless' and 'endless' are negative conceptions. There is no possibility of directly perceiving them. Time, again, is of the nature of a container. 'Beginningless', 'endless', 'time' and other similar words give rise to fictitious ideas but there is no really existing thing behind them which can be perceived. Thus knowledge based on words is in many instances false. Such knowledge is not of a perceptual fact but only of a shadow of it. Knowledge from testimony and inference are cognitions with the help of words: therefore truths established by them are not always realisable facts. For example from the sayings of the sages and inference it is established that "Brahman is real, is of the nature of Consciousness and is infinite." 'Real' means existing in fact. No mental or sense-conception can be formed from such words as 'real', 'infinite', etc. So except the words themselves there is nothing to meditate on in 'real' or 'infinite', which can be established by sense-perception or be

realised. As a matter of fact, Brahman has no connection with the predicating words. Brahman is realised only when those words are forgotten.

Therefore, the knowledge that is derived from inference, testimony, and ordinary direct knowledge and which is mixed with words is not pure, unalloyed direct or immediate cognition. But Nirvitarka knowledge, *i.e.* knowledge gained without the help of words and taking on the form of the object itself is such immediate cognition.

(2) Nirvitarka and Nirvichāra are both knowledge of the same kind. Ṛṣis who realised the highest truths, having acquired them through such knowledge, communicated them to others with the help of words and that is how spiritual truths and principles have come to be enunciated in the current Sāstras dealing with salvation.

(3) Mind devoid of reflective consciousness = Forgetting even that I am knowing. Svarūpa = Sva and Rupa. Sva = The instrument that is knowing (which is the sentient principle), and its Rūpa or nature. In other words, when on account of excessive attention devoted to the object to be known, the notion 'I am the knower' or 'I am knowing' seems to be lost, then the knowledge revealing the object only, almost free from any reflection, is obtained.

When knowledge is acquired with help of words etc., the impressions of the actions of other senses and instruments of cognition remain and prevent the complete effacement of reflective self-consciousness.

It might be urged that as Samādhi has been defined as "the state that shines with the light of the object alone and is devoid as it were of its own self," is not Savitarkā Samāpatti then Samādhi? No, Savitarkā Samāpatti is not merely Samādhi, it is also the state of retention of the knowledge acquired in Samādhi. Although in Samādhi there is no apparent knowledge of self, the knowledge of the object that is acquired may be with the help of words. In fact when the mind is full of such knowledge assisted by words, that state is called Savitarkā Samāpatti. When the state of knowledge appears to be free from reflective consciousness, like the state in

Samādhi free from the touch of words, a collection of its latent impressions fills the mind and this is called Nirvitarkā Samāpatti. Thus the state of collection of impressions during concentration is Nirvitarkā and their retention in the mind with the help of words is Savitarkā.

Even when words are uttered, it might be Nirvitarka or Nirvichāra Dhyāna (meditation) free from Vikalpa, as for example when the meaning of the words is not noticed but the words are uttered mechanically and conceived as sound only. Or, when the object noticed is only the effort made in uttering the word, it can be Dhyāna (meditation) of a knowable object without any Vikalpa. If, however, the knowledge of the effort is only aimed at the cogniser or the instruments of cognition, then, even when uttering words, it will be meditation without any Vikalpa.

(4) The subject of Nirvitarkā Samāpatti, *i.e.* the knowledge of the gross object on which Nirvitarkā Samāpatti is practised is the highest truth in respect of that object. No gross object can be cognised better, because then all the senses are at rest and there is no infiltration of words and ideas.

'Cognition of an object as a single unit' means that the object is cognised as one. Although an object is the sum total of many components yet it is conceived as one. 'Separate entity' indicates that it is recognised as having a separate existence of its own. "Assemblage or collection of particular atoms" implies that one object has a distinctive conglomeration of atoms, which can only be discovered by Nirvitarkā concentration.

(5) "Assemblage" is a particular combination of the constituent atoms peculiar to the object. For example a pot is nothing more than the assemblage of particular atoms or monads of sound, colour, etc. comprising it and it follows those atoms, *i.e.* the properties that are present in the atoms are present in the pot itself.

Therefore the substance 'pot' can be characterised as one, big or small, of tactile property, an object of the senses, active, *i.e.* liable to mutation, therefore not perpetual, *i.e.* liable to appearance or disappearance. All gross objects characterised

as stated are always in use by us, and they can form the subject of Nirvitarkā Samāpatti. As they are known by that sort of engrossment, that is the highest knowledge about them.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

भाष्यम्—तत्र भूतसूक्ष्मेष्वभिव्यक्तधर्मकेषु देशकालनिमित्तानुभवावच्छिन्नेषु या समापत्तिः सा सविचारेत्युच्यते । तत्राप्येकबुद्धिनिर्ग्राह्यमेवोदितधर्मविशिष्टं भूतसूक्ष्ममालम्बनीभूतं समाधिप्रज्ञायामुपतिष्ठते । या पुनः सर्वथा सर्वतश्शान्तो-दिताव्यपदेश्यधर्मानवच्छिन्नेषु सर्वधर्मानुपातिषु सर्वधर्मात्मकेषु समापत्तिः सा निर्विचारेत्युच्यते । एवं स्वरूपं हि तद्भूतसूक्ष्मम्, एतेनैव स्वरूपेणालम्बनीभूतमेव समाधिप्रज्ञास्वरूपमुपरञ्जयति, प्रज्ञा च स्वरूपशून्यैवार्थमात्रा यदा भवति तदा निर्विचारेत्युच्यते । तत्र महद्द्वस्तुविषया सवितर्का निर्वितर्का च, सूक्ष्मविषया सविचारा निर्विचारा च । एवमुभयोरेतयैव निर्वितर्कया विकल्पहानिव्याख्याता इति ॥ ४४ ॥

By This (Foregoing) The Savichāra And Nirvichāra Engrossments Whose Objects Are Subtle Are Also Explained. 44.

Of these (1) the engrossment that takes place in the gross forms of the subtle elements conditioned by space, time and causation is called Savichāra or reflective. In it also the object of concentration is conceived as a single unit of subtler element of manifested properties and its knowledge is acquired in the state of concentration. When, however, the Samāpatti or engrossment on subtle elements is unaffected by any mutation that might take place in them in time, *i.e.* past, present and future, (2) and refers to the object only as present when it embraces all (possible) properties of the object, and all its spatial positions (*i.e.* not conditioned by space),—this sort of all-embracing engrossment is called Nirvichāra or super-reflective. “The subtle element is like this”, “this is how it has been taken for concentration,”—this

sort of verbal reflection colours the knowledge acquired in Savichāra or reflective concentration. And when the knowledge derived from it is free from reflective consciousness and is only of the subject of engrossment it is Nirvichāra. Of all the Samāpattis, those relating to gross (3) objects is either Savitarka or Nirvitarka and those relating to subtler objects are Savichāra or Nirvichāra. This is how by establishing the freedom of Nirvitarka from Vikalpa such freedom of both itself and Nirvichāra is explained.

(1) What is Savichāra has been explained before (1-41). What the commentator has said is being explained here. "Of manifested properties" means the properties which are evident in the shape of pot, picture, *i.e.* not unmanifest as being past. Therefore, to practise engrossment in the subtler elements, a manifest object has to be adopted.

Space, time and causation :—If the manifest form of an object is adopted for the purpose of realising its constituent subtler elements, the space occupied by the object will come within the range of the knowables and the realisation of the Tanmātras in them will be limited by that space. This knowledge will however only relate to its present properties, *i.e.* will not bring any knowledge relating to what it was or what it might be from the constituent Tanmātras.

Causation is that property the adoption of which reveals the nature of the particular Tanmātra. In other words, the process of arriving at the perception of a particular Tanmātra by reflecting on a particular property of an object is arriving at through the principle of causation.

In Savichāra Samādhi or reflective concentration, the object is cognised as a single unit, *i.e.* as regarded as without any admixture. The knowledge acquired in Savichāra Samāpatti is influenced by the verbal idea about the object with the help of which reflection is conducted. By that sort of reasoning with language, knowledge is gained of different kinds but of the present existence only of subtler elements.

(2) After having mentioned the subject of Nirvichāra Samāpatti, the commentator speaks of its true nature. Free from ideas derived from words, devoid of reflective consciousness, with only the subtle element as the object of cognition, the latent impression of this kind of concentration, if it be relating to the subtle element only, is called Nirvichāra Samāpatti.

In this state the knowledge acquired is not confined to a particular space as in the case of Savichāra Samāpatti. Moreover, the knowledge is not limited to the present time only but extends to the past, present and future simultaneously, and it is not determined by any single property of the object but reveals all its possible properties under all conditions. As Nirvitarka Samāpatti is free from ideas created by words, so is also Nirvichāra Samāpatti.

(3) Examples of all kinds of Samāpattis are given below :—

(First) Savitarka. Take the sun as the gross object of contemplation. If concentration is secured on that, then the mind will be full only of that, and all sorts of knowledge regarding the sun—its shape, distance, materials, etc. will be acquired. This knowledge will however be accompanied with verbal concepts, e.g. the sun is round, it is so far, etc. When the mind is full of such knowledge it is called Savitarka Samāpatti.

(Second) Nirvitarka. In concentrating on the sun, its luminosity will only be realised, and its other particulars would be shut out. If that luminosity is mediated upon to the exclusion of all other properties of the sun, then that state is known as Nirvitarka knowledge. When the Yogin sees all gross objects in that light he finds that all external objects are nothing but a combination of the elements—light, sound, touch, smell and taste—and realises that the qualities which are imagined with the help of words as belonging to particular objects are nothing but illusory. To have the mind only full of such knowledge is called the state of Nirvitarka engrossment. This is the supreme knowledge pertaining to gross objects. From this stand-point material possessions like wealth, family, etc. cease to have any pleasant association and they always appear as only a particular combination of light, sound, touch, smell, etc.

(Third) Savichāra. After realising the luminosity of the

sun through Nirvitarka engrossment the Yogin reaches the subtler state of that luminosity by a special process of calming the mind and the senses, that is realisation of the light Tanmātra or monad. At first taking into consideration the proposition that gross things are made up of Tanmātras by reason and instruction and then by reflection and quietening the mind, one has to proceed towards realisation. Savichāra engrossment is conditioned by the mixture of words, the objects and their knowledge and is consequently affected by space, time, and causation. In other words, the then location of the sun, the present or manifest condition of the sun and the present luminosity (not past and future) as observed by the eye,—all these affect the knowledge derived by Savichāra Samāpatti.

When, however, the light-Tanmātra is realised, the Yogin perceives undifferentiated light monad shorn of its varieties, *i.e.* different colours. Such is the case with sound, touch etc. The pleasure, pain or obsession that is derived from material objects is but due to its gross properties, because there is variety in such grossness, and it is the variety which causes varieties of feelings of pleasure, pain etc. So, when the varietyless monadic state is realised, the pleasure, pain or obsession brought about by variety will disappear.

Tanmātra is not the only object of Savichāra Samāpatti. Other subtle objects like Ahaṁkāra or Ego, Buddhi or Individual intellect or pure 'I-feeling', and unmanifested Prakṛti (the three Guṇas or constituent principles in equilibrium) are also the subject of Savichāra Samāpatti.

(Fourth) Nirvichāra. When proficiency is acquired in Savichāra engrossment and the memory is freed from verbal concepts, the concentration only reveals the subtle nature of the object concentrated upon. The mind is then full only of the object free of any verbal notion or Vikalpa, and this is called Nirvichāra Samāpatti or super-reflective engrossment.

Unmanifested Prakṛti cannot form the subject of Nirvichāra Samāpatti because an unmanifested state cannot be subject of concentration. Prakṛti is the merged or latent or potential state of all phenomena. An unmanifested state cannot occupy the

mind, so there cannot be any concentration on that nor any perceptual knowledge of it. It is known by concepts with the help of words and so it can be a subject for Savichāra Samādhi.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥

भाष्यम्—पार्थिवस्याणोर्गन्धतन्मात्रं सूक्ष्मो विषयः, आप्यस्य रसतन्मात्रं, तैजसस्य रूपतन्मात्रं, वायवीयस्य स्पर्शतन्मात्रम्, आकाशस्य शब्दतन्मात्रमिति । तेषामहंकारः अस्यापि लिङ्गमात्रं सूक्ष्मो विषयः, लिङ्गमात्रस्याप्यलिङ्गं सूक्ष्मो विषयः, न चालिङ्गात्परं सूक्ष्ममस्ति । नन्वस्ति पुरुषः सूक्ष्म इति ? सत्यं, यथा लिङ्गात् परमलिङ्गस्य सौदम्यं न चैवं पुरुषस्य, किन्तु लिङ्गस्यान्वयिकारणं पुरुषो न भवति हेतुस्तु भवतीति अतः प्रधाने सौदम्यं निरतिशयं व्याख्यातम् ॥ ४५ ॥

**Subtility Pertaining To Objects Culminates in A-Linga (1)
Or The Unmanifest. 45.**

The subtle form (2) of Kṣiti-element is the smell-Tanmātra : of Āp-element is the taste-Tanmātra, of Tejas-element is the light-Tanmātra, of Vayu-element is the touch-Tanmātra, of Ākāśa-element is the sound-Tanmātra. The subtler form or constituent of Tanmātra is Abhīkāra and the still subtler form of the Ego is the first manifested Mahān or Mahat-tattva. The subtler form of the first manifested or Mahān is the unmanifest or Prakṛti. There is nothing subtler than the unmanifest. If it is said that Puruṣa is subtler than that, the reply is "That is true, but the subtility of Puruṣa is not of the same kind as that of the unmanifest Prakṛti". Puruṣa is not the material cause of the first manifest object *viz.* Mahat, but its efficient cause (3). That is why it has been said that subtility has reached its limit in Pradhāna or Prakṛti (which is the state of equilibrium of the three Guṇas or constituent principles).

(1) A-liṅga. That which terminates or merges into its cause. That by which anything is indicated is a token or Liṅga. That of which there is no cause or which has not merged in any other and which is not indicative of anything else is A-Liṅga. Pradhāna or Prakṛti is A-Liṅga.

(2) The elements of Kṣiti, Āp etc. have two forms—(i) the aggregated gross state which is felt as various kinds of smell, sound, light etc. and (ii) the subtle state without any such variety e.g. smell monad, sound monad, or light monad etc. The Tanmātras are the minutest sensations of subtle objects received by the senses. The external cause of such perception is the Ego of the Great or Divine Mind known as Bhūtādi. Sensation of sound etc. are really modifications of the mind. The knowledge of Tanmātra is along the flow of time only because there is no perceptible space in it. When there is knowledge as a flow of time, there must be a perceptible activity of the mind. Therefore knowledge of Tanmātra is based on the action of internal senses i.e. the working of the dynamic ego. Thus dynamic ego or the variable 'I'-sense is the subtler form of Tanmātra which is really the minute part or unit of sensation. The flow of mutations or change of knowledge has to be adopted for contemplation to realise the dynamic ego. The subtler form of this dynamic ego is Mahattattva, or pure Asmitā, or pure 'I-feeling'. The subtle form of Mahat is Pradhāna or Prakṛti.

(3) Puruṣa does not suffer any such change as Prakṛti does. The latter is changed into Mahat etc. But as Prakṛti does not suffer change unless overseen by Puruṣa, so Puruṣa is regarded as the instrumental or efficient cause of Mahat etc.

ता एव सवीजः समाधिः ॥ ४६ ॥

भाष्यम्—ताद्यतस्रः समापत्तयो बहिर्वस्तुवीजा इति समाधिरपि सवीजस्तत्र स्थूलैर्ऽर्थे सवितर्को त्रिवितर्कः सूक्ष्मैर्ऽर्थे सविचारो निर्विचार इति चतुर्थोपसंख्यातः समाधिरिति ॥ ४६ ॥

These Are The Only Kinds Of Objective Concentrations. 46.

The four varieties of engrossment described before have their objects in external objects (1); that is why

inspite of their being concentrations they have to depend on something to develop. Two of them, Savitarka or Nirvitarka, relate to gross objects, while the other two, Savichāra and Nirvichāra, relate to subtle things.

(1) External objects—All knowable objects, *e.g.* the cogniser, the instruments of cognition and the knowables. As all the engrossments develop round external objects concentrated upon, they are called Samādhis with external objects.

निर्विचारवैशारदेऽध्यात्मप्रसादः ॥ ४७ ॥

भाष्यम्—अशुद्ध्यावरणमलापेतस्य प्रकाशात्मनो बुद्धिसत्त्वस्य रजस्तमोभ्यामनभिभूतः स्वच्छः स्थितिप्रवाहो वैशारद्यम् । यदा निर्विचारस्य समाधेर्वैशारद्यमिदं जायते, तदा योगिनो भवत्यध्यात्मप्रसादो भूतार्थविषयः क्रमाननुरोधो स्फुटप्रज्ञालोकस्तथा चोक्तम् 'प्रज्ञाप्रसादमारुह्याऽशोच्यशोचतो जनान् । भूमिष्ठानिव शैलस्थस्सर्वान्प्राज्ञोऽनुपश्यति' ॥ ४७ ॥

On Gaining Proficiency In Nirvichāra, Purity In The Inner Instruments Of Cognition Is Developed (1). 47.

When impurities which shade the illuminating nature of the Buddhi are removed there is a transparent flow of quiescence free from taints of Rajas and Tamas and this is called attainment of proficiency. When the Yogin gets such proficiency in Nirvichāra concentration, then he achieves purity in his inner instruments of reception from which he gets the power of knowing things as they are, simultaneously *i.e.* without any sequence of time, and in all their aspects ; or in other words he acquires the clear light of knowledge through power of realisation (2). It has been said in this connection (in the Mahābhārata) "As a man on the hill-top sees the man on the plains, so one having ascended the palace of knowledge and becoming free from sorrow sees others who are suffering."

(1) and (2) Adhyātmaprasāda is explained. Adhyātma=inner instruments of cognition or the energies of the senses. Their Prasād=purity. When the touch of Rajas (activity) and Tamas (dullness) is removed, the Sattva or enlightening (Sentient) faculty predominates in the Buddhi, and that is Adhyātmaprasāda. Buddhi is the highest instrument of cognition; so with its purity all other senses become illumined. The sense of perception being then in the highest state of development, whatever is known at the time is the complete truth. That knowledge is not produced in quanta as ordinary knowledge is, but in that state all the properties and variations of the object to be known appear simultaneously. It has been said before that knowledge derived from inference or from verbal communication, is knowledge of generalities. Direct cognition relates to particular aspects, of which the highest development is in Samādhi or concentration. That is why the ultimate particulars are known by this process. The sages derived their knowledge in this way and communicated it to others in the form of Śrutis (scriptures). These form the philosophy of salvation.

ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥

भाष्यम्—तस्मिन्समाहितचित्तस्य या प्रज्ञा जायते तस्या ऋतंभरेति संज्ञा भवति, अन्वयार्था च सा. सत्यमेव विभक्तिं न तत्र विपर्ययसगन्धोऽप्यस्तीति, तथा चोक्तम् 'आगमेनानुमानेन ध्यानाभ्यासरसेन च । त्रिधा प्रकल्पयन्प्रज्ञां लभते योगसुत्तमम्' इति ॥ ४८ ॥

**The Knowledge That Is Gained In That State Is Called
R̥tambharā (Filled With Truth). 48.**

When purity is attained in the instruments of cognition, the knowledge that appears in the engrossed mind is called R̥tambharā (lit. full of unalloyed truth) justifying the name given to it. It holds only truth with no trace of misconception. It has been said in this connection "By study of religious books, by inference and by attachment

towards the practice of meditation, developing intense insight in these three ways, perfect Yoga or seedless or objectless concentration is acquired. (1).

1. The Śruti *i.e.* the Upaniṣads also say that realisation comes through listening, meditating and concentrating. If one learns by listening only that Ātman (the Self) is different from Buddhi (Individual 'I-feeling'), or that the principles or realities are such and such or that this sort of state is Mokṣa (cessation of sorrow), he really does not get to know much. Similarly, if by inference only one gets to know about the Puruṣa and other principles, there is no chance of bringing about cessation of sorrow thereby. But if one constantly thinks of or meditates on such matters as 'I am not the body', 'External things are sorrowful and therefore should be forsaken', 'I shall not resolve on worldly affairs', etc., then will real practice of the means to liberation begin. If one gets to know by argument only that he is not the body and yet gets moved by its distress or pleasure, then there would be no difference between him and ignorant man.

There cannot be any better knowledge of an object than what can be acquired by Nirvichāra Samādhi. That is why it is complete truth. Rta means realised *i.e.* perfect truth.

भाष्यम्—सा पुनः—

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वाद् ॥ ४८ ॥

श्रुतमागमविज्ञानन्तत्सामान्यविषयं न ह्यागमेन शक्यो विशेषोऽभिधातुं कस्मात् ? न हि विशेषेण कृतसंकेतः शब्द इति । तथानुमानं सामान्यविषयमेव, यत्र प्राप्तिस्तत्र गतिर्यत्राप्राप्तिस्तत्र न भवति गतिरित्युक्तम्, अनुमानेन च सामान्येनोपसंहारस्तस्माच्छ्रुतानुमानविषयो न विशेषः कश्चिद्गच्छतीति न चास्य सूक्ष्मव्यवहितविप्रकटस्य वस्तुनो लोकप्रत्यक्षेण ग्रहणत्र चास्य विशेषस्याप्रामाणिकस्याभावोऽस्तीति समाधिप्रज्ञानिर्ग्राह्य एव स विशेषो भवति भूतसूक्ष्मगतो वा पुरुषगतो वा, तस्माच्छ्रुतानुमानप्रज्ञाभ्यामन्यविषया सा प्रज्ञा विशेषार्थत्वादिति ॥ ४८ ॥

And that knowledge

Is Different From That Derived From Testimony Or Through Inference, Because It Relates To Particulars (Of Objects). 49.

What comes from other sources like that derived from heard instructions etc. relates to generalities. Such instructions cannot describe particular properties fully because words cannot describe particular features as they are not meant to signify such features. So also in the case of inference as has been said before : *e.g.* wherever there is contact, there is motion and when there is no contact, there is no motion. (1). Thus through inference, only general conclusions can be arrived at. That is why no object of verbal communication or inference can be a particular one. Besides, a thing which is subtle, hidden from view or situated at a distance cannot be known by ordinary observation. At the same time it cannot be said that particular knowledge of a thing which cannot be established by verbal communication, inference or ordinary observation does not exist. The knowledge of particulars relating to the subtler elements or the *Puruṣa*-like Receiver (*Mahān*) is, however, obtainable by the enlightenment acquired through *Samādhi*. Therefore this particular knowledge is different from the (general) knowledge derivable from verbal communication or inference.

(1) Knowledge is obtainable of only that much for which reason can be adduced, but not in respect of other parts. For example when we see smoke we know that there is fire, but the particulars regarding the nature or the form of the fire is not understood therefrom. Knowledge derived from verbal communication and inferential knowledge is acquired with the help of words. Words, specially those denoting qualities, are expressions of generality. So verbal knowledge is knowledge of a generality.

भाष्यम्—समाधिप्रज्ञाप्रतिलब्धे योगिनः प्रज्ञाकृतः संस्कारो नवो नवो जायते—

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

समाधिप्रज्ञाप्रभवः संस्कारो व्युत्थानसंस्काराशयं वाधते, व्युत्थानसंस्काराभि-
भवात्तत्प्रभवाः प्रत्यया न भवन्ति, प्रत्ययनिरोधे समाधिरुपतिष्ठते, ततस्समाधि-
प्रज्ञा ततः प्रज्ञाकृताः संस्कारा इति नवोनवस्संस्काराशयो जायते, ततः प्रज्ञा ततश्च
संस्कारा इति । कथमसौ संस्कारातिशयश्चित्तं साधिकारं न करिष्यतीति, न ते
प्रज्ञाकृताः संस्काराः क्लेश-क्षयहेतुत्वाच्चित्तमधिकारविशिष्टं कुर्वन्ति, चित्तं हि
ते स्वकार्यादिवसादयन्ति, ख्यातिपर्यवसानं हि चित्तचेष्टितमिति ॥ ५० ॥

When knowledge is acquired through Samādhi, the Yogin gets new latent impressions of such knowledge.

**The Latent Impression Born Of Such Knowledge (1) Is
Opposed To The Formation Of Other Latent
Impressions. 50.**

The latent impressions of insight by concentration inhibit latent impressions of empirical life. When latent impressions of the empirical life are*subdued, no more cognised modifications can emerge therefrom. When modifications are shut out, Samādhi or concentration is achieved. From that comes Samādhic knowledge which entails latent impressions of such knowledge. This is how new latent impressions grow. It might be questioned why such profusion of latencies does not dispose the mind to mutableness (2)? The answer is that these latencies being destructive of suffering, does not create a disposition for mutableness. On the other hand they disincline the mind from its tendencies (of producing modifications). Mental effort exists until the acquisition of Discriminative knowledge (3).

1. The impression formed or retained of any knowledge acquired by or effort made by the mind is called Saṁskāra or latent impression. Recollection of the impression of (previous)

knowledge is called memory and resurgence of the impression of an action is called automatic action. All knowledge and action take place with the assistance of latent impressions. For an ordinary mortal it is impossible to know or to do a thing completely abandoning previous latent impressions.

Latent impressions are divisible into two classes, contaminated impressions and uncontaminated impressions *i.e.* those arising out of nescience and those pregnant with correct knowledge. As knowledge is antagonistic to nescience, the latent impressions of true knowledge destroy such impressions of nescience. Knowledge derived through Samprajñāta Samādhi is the acme of knowledge while Discriminative knowledge is its final stage. Therefore, the latent impression of knowledge derived through Samādhi is able to destroy the latent impression of nescience. When the latent impressions of nescience get feeble, the fluctuations of the mind also are enfeebled, because attachment, hatred and such other nescience really cause the fluxes of the mind.

It has already been said (Sūtra 1-16) by the commentator that knowledge culminates in detachment. That is how from the knowledge derived through Samprajñāta Samādhi, which is the knowledge of the fundamental principles, and Viveka-Khyāti or Discriminative discernment, detachment becomes complete.

2. Inclination towards mutation arises from the latent impressions in the mind. It might appear therefore that the latent impressions derived through Samprajñāta Yoga will also dispose the mind towards such mutation. That however is not the case. The latent impressions of Samprajñāta are really such impressions as prevent the reception of objects by mind, which results in misery. As Samprajñāta impressions get strong, the mind ceases to work.

3. When Samprajñāta Yoga reaches its highest stage in Viveka-Khyāti or Discriminative discernment, the activity of the mind ceases. Through that, on the realisation of the distinction between Buddhi—the receptacle of all sorrows—and Puruṣa, the immutable cogniser, the highest form of detachment is achieved and the mind ceasing to act, the Seer is said to be in a state of Kaivalya or isolation.

भाष्यम्—किञ्चास्य भवति—

तस्यापि निरोधे सर्वनिरोधाच्चिर्वीजस्समाधिः ॥ ५१ ॥

स न केवलं समाधिप्रज्ञाविरोधी प्रज्ञाकृतानां संस्काराणामपि प्रतिबन्धी भवति । कस्मात् ; निरोधजः संस्कारः समाधिजान्संस्कारान्बाधत इति । निरोधस्थिति - काल - क्रमानुभवेन निरोधचित्त - कृतसंस्कारास्तत्त्वमनुमेयम् । व्युत्थान-निरोधसमाधि-प्रभवैः सह कैवल्य-भागीयैः संस्कारैश्चित्तं स्वस्याम्भकता-ववस्थितायाम्प्रविलीयते, तस्मात्ते संस्काराश्चित्तस्याधिकारविरोधिनो न स्थितिहेतवो यस्मादवसिताधिकारं सह कैवल्यभागीयैः संस्कारैश्चित्तं विनिवर्तते । तस्मिन्निवृत्ते पुरुषः स्वरूपप्रतिष्ठः अतः शुद्धमुक्त इत्युच्यते ॥ ५१ ॥

इति श्रीपातञ्जले सांख्यप्रवचने वैयासिके समाधिपादः प्रथमः ।

What else happens to such a mind ?

By The Stoppage Of That Too (On Account Of The Elimination Of The Latent Impressions of Samprajñāna) Objectless Concentration Takes Place Through Suppression Of All Modifications (1). 51.

That objectless concentration is not only antagonistic to Samprajñāta-Samādhi but is also opposed to the formation of latent impressions of that Samādhi, because latent impressions of Nirodha or complete stoppage of modification or supreme detachment prevents the formation of latent impressions of Samprajñāta-Samādhi. From the knowledge of the duration of the time during which the mind had stopped in its functioning, the existence of the latent impression of that closed state can be inferred. In that state the mind merges in its constituent cause, the ever present Prakṛti, along with the latent impressions of Samprajñāta Samādhi as well as with such latent impressions as lead to Kaivalya or the state of isolation (2). That is why the latent impressions of such knowledge destroy the disposition to mutation and do not contribute to the continuance of the mind, because with the termination of such predilection the mind ceases to act as the

latent impressions leading to salvation gather force. When the mind ceases to function, the Puruṣa gets isolated in Himself, and that is why He is then called pure and liberated.

(Here concludes the Chapter on Concentration being the first part of the Comments of Vyāsa known as Sāṃkhya-Pravachana on the Yoga Philosophy of Patanjali.)

(a) The latent impressions acquired in Samprajñāta Samādhi *i.e.* the latent impressions of knowledge obtained through Samprajñāta relate to principles or realities. When knowledge is acquired of the true character of the principles and the difference between the Puruṣa and the knowables as well as the unworthiness of the knowables are completely realised then their knowledge as well as their latent impressions are regarded as renounceable. That is how the latent impression of Nirodha Samādhi or complete restraint is opposed to *i.e.* shuts out knowledge as well as the latent impressions acquirable in Samprajñāna. It might be argued that as stoppage of cognition is not a form of knowledge, how can there be latent impression thereof. In reply it may be explained that Nirodha is nothing but broken fluctuation, and the latent impression is of that break of fluctuation. The impressions of a broken line can be called the broken parts of a line or the broken parts of no-line. Complete renunciation can give rise to latent impressions, which only bring stoppage of mutation and thus stop the mind from fluctuating. There is going on incessantly a break between the appearance and disappearance of modifications of the mind, which break is only lengthened in concentration on Nirodha Samādhi. Then the sentient, mutative and static principles do not die out but their unbalanced activity due to non-equilibrium that was taking place on being overseen by the Puruṣa only ceases on account of the cessation of the cause (Avidyā or nescience) which brought about their contact.

Once Asamprajñāta Nirodha takes place that does not last for ever, but that Nirodha or cessation of modifications is prolonged by practice. Consequently there is latent impression thereof. That cessation of modifications of the mind through force of latent impressions is called Nirodha Kṣāṇa—*i.e.* moment

of closed state. It is the state of inactivity of the mind based on Para-vairāgya or extreme detachment. When apathy towards knowables is fully established and when the mind is closed with the determination never again to allow it to receive impressions, the mind never rises again. Even when such power of closing the mind is acquired, the Yogin who wants to do good to humanity with a Nirmāṇa Chitta (constructed mind), closes the mind for a desired time, and his mind rises after that period as a constructed mind. It has been stated before that in the opinion of the Yaga school, Īśvara closes the mind for a cycle and at the end of it gives religious instructions to His devotees and thus liberates them.

(2) The concentration which brings about the stoppage of fluctuations in Samprajñāta Samādhi. The latent impressions thereof have been referred to here. Latent impressions leading to the Kaivalya state are the latent impressions of the closed state of the mind. The mind continues to be interested in objects as long as it has a disposition to enjoyment or is trying to achieve salvation. When salvation is achieved the mind ceases to have any interest in objects.

The latent impressions of Samprajñāta destroy the latent impressions of the fluctuating state. When the latter disappear, the mind still has the knowledge acquired in Samprajñāta Samādhi or Viveka-Khyāti *i.e.* final discriminative discernment. When the goal of knowledge is acquired, further acquisition of knowledge and the formation of latent impressions cease, on account of absence of anything to know. This stoppage of acquisition of knowledge is Nirvīja or objectless Asamprajñāta. When in this way, the mind reaches a closed state and does not function anymore, the state is called Kaivalya or a state of Isolation.

Thus supreme knowledge and latent impression of a closed state are inimical to the inclination of the mind to reception of objects. In that sequence the mind is eventually closed altogether—final closing and the mind merging for ever into its original constituent cause are the same.

Although the Seer is beyond pleasure and pain and is immutable, still when the mind ceases functioning, the Seer is

regarded as pure. That state being free from sorrow, the Seer is regarded as liberated. In fact these epithets, pure and liberated, are used in reference to the state in which the mind is. The Seer is always a Seer. The mind is overseen by Him when it is in a fluctuating state; and when it ceases to function it is not overseen. From this formal standpoint the Puruṣa is called either entangled or liberated.

BOOK II On Practice

भाष्यम्—उद्दिष्टः समाहितचित्तस्य योगः, कथं व्युत्थितचित्तोऽपि योग-
युक्तः स्यादित्येतदारभ्यते—

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

नातपस्विनो योगः सिध्यति । अनादिकर्मक्लेशवासनाचित्रा प्रत्युपस्थित-
विषयजाला चाशुद्धिर्नान्तरेण तपः सम्भेदमापद्यत इति तपस उपादानम्, तच्च
चित्तप्रसादनमबाधमानमनेनासेव्यमिति मन्यते । स्वाध्यायः प्रणवादिपवित्राणां
जपः, मोक्षशास्त्राध्ययनं वा । ईश्वरप्रणिधानं सर्वक्रियाणां परमगुरावर्पणं
तत्फलसंन्यासो वा ॥ १ ॥

The yoga attained by a yogin with engrossed mind has been stated. This Sūtra starts to indicate how a devotee with a restless mind can also attain yoga.

Tapas (Austerity), Svādhyāya (Repetition Of Sacred Mantras Or Study Of Sacred Literature) And Īśvara Praṇidhāna (Complete Surrender To God) Are Kriyā Yoga (Yoga In The Form Of Action). 1.

A man without austerity cannot attain perfection in Yoga. The impurities or the dross in the mind arising out of the shares of worldly objects which are inimical to Yoga, are coloured by the Vāsanās of actions and afflictions from beginningless time, and they cannot be got rid of or dissipated without practice of austerities. That is why austerities have to be practised. It is considered by Āchāryas or sages austerity that which is puri-
factory and which removes obstruction to contemplation, is to be practised by yogins.

Svādhyāya—Repetition of a sacred Mantra *e.g.* the sacred syllable OM, or study of literature relating to Mokṣa or freedom from bondage.

Īśvara-Prapīdhāna—Surrender of all actions to the Great Master God *i.e.* abandonment of all hankering after the fruits of action.

(1) Actions (physical) performed with the object of attainment of yoga or fixity of mind, or actions which secondarily lead to yoga are Kriyā-yoga. Such actions are principally of three kinds *viz.* Tapas, Svādhyāya and Īśvara-Prapīdhāna,

Tapas = Renunciation of sense-enjoyment or attempt to desist from actions which might have caused momentary pleasure and by putting up with the resulting hardship. That form of austerity which does not cause any pathological disturbance and which results in the non-performance of actions based on attachment and antipathy, is favourable to yoga.

The description of Tapas etc. are to be found in Sūtra II-32.

Yoga in the form of action = Kriyā-yoga. In other words, action for the purpose of attaining yoga is Kriyā-yoga. In fact Tapas etc. like practice of silence, breath-control, surrender of the fruits of action to God are efforts at restraining natural afflictive actions. Tapas are bodily. Svādhyāya is verbal and Īśvara-Prapīdhāna is mental Kriyā-yoga. Ahimsa or harmlessness etc. are not exactly actions but non-performance of action. The hardship involved therein comes within the category of Tapasyā.

भाष्यम्—स हि क्रिया-योगः—

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

स ह्यासेव्यमानस्समाधिश्भावयति क्लेशाश्च प्रतनूकरोति । प्रतनूकृतान्-
क्लेशान्प्रसंख्यानाग्निना दग्धबीजकल्पानप्रसवधर्मिणः करिष्यतीति, तेषान्तनू-
करणात्पुनः क्लेशैरपरामृष्टासत्त्वपुरुषान्यताख्यातिः सूक्ष्मा प्रज्ञा समाप्ताधिकारा
प्रतिप्रसवाय कल्पिष्यत इति ॥ २ ॥

**That Kriyā-Yoga (Should Be Practised) For Bringing
About Samādhi and Minimising The Klesās. 2.**

When Kriyā-yoga is properly (1) performed, it conduces to the state of Samādhi and completely attenuates

all the Kleśas. The fire of Prasaṅkhyāna or discriminative knowledge sterilises the attenuated Kleśas like roasted seeds. When they are attenuated, they cannot obscure the realisation of the distinction between Buddhi and Puruṣa. Such realisation then lapses in the absence of the manifestation of the Guṇas.

(1). Impurities are destroyed by Kriyā-yogo. The impurities are the restlessness and the dullness of the sense-organs, born of Rajas and Tamas inherent in them. Therefore with the elimination of impurities, Chitta turns towards Samādhi. Moreover, impurity is only an aggravated form of Kleśa ; hence through its diminution, Kleśas are also attenuated.

When Kleśas become thin they become ready for extinction. Properly attenuated Kleśas become unproductive through Prasaṅkhyāna (self-knowledge) or Samprajñāna (Knowledge of truth) or Viveka (discriminative knowledge). Just as a fried seed does not sprout, so Kleśa reduced by Samprajñāna to an unproductive state does not give rise to modifications of the mind. For example :—‘I am the body’ is an erroneous afflictive belief based on nescience. When through the force of Samādhi the Mahat-tattva (pure I-sense) is realised, then it is correctly seen that ‘I am not the body’. In the engrossed state the mind remains always established in that knowledge and the afflictive modification *viz.* ‘I am the body’ becomes like a roasted seed ; from the latent impression of the belief that ‘I am the body’ another such modification does not arise and all feelings based on such a belief get extinguished for all time. The impression of the notion that ‘I am the body’ is one born of Kleśa, while the impression of the notion that ‘I am not the body’ is one born of true knowledge and is thus non-afflictive. The latter is also called Prajñā-Saṁskāra. When with the knowledge of the distinction between Buddhi and Puruṣa the mind becomes inactive through supreme detachment, the traces of Prāṇjñā, which are but the sterilised states of the Kleśas, also disappear (vide Sūtras I-50 and II-10). The unproductive state is the subtle state of Kleśa ; this is secured by Samprajñāna or correct knowledge, while the attenuated state of Kleśa is obtained by Kriyā-yoga.

In the above example the knowledge (that I am not the body) is derived from Samādhi or concentration and also its helpmate the attenuation of Kleśa. The means of Samādhi and of attenuation of Kleśa is Kriyā-yoga *i.e.* calmness of body and the senses through Tapasyā, the predisposition to realisation through Svādhyāya and steadiness of mind through Īśvara-Pranidhāna.

भाष्यम्—अथ के ते क्लेशाः कियन्ती वेति ?—

अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥ ३ ॥

क्लेशा इति पञ्चविपर्यया इत्यर्थः, ते स्यन्दमाना गुणाधिकारं द्रढयन्ति परिणाममवस्थापयन्ति कार्यकारणस्रोत उन्नमयन्ति परस्परानुग्रहतन्त्रा भूत्वा (तन्त्रीभूत्वेति पाठान्तरम्) कर्मविपाकं चाभिनिर्हरन्तीति ॥ ३ ॥

What are those Kleśas and how many are they ?

**Avidyā (Misapprehension about the real nature of things),
Asmitā (Egoism), Rāga (Attachment), Dveṣa (Antipathy)
And Abhiniveśa (Fear), Are the five Kleśas
(Afflictions). 3.**

The afflictions are the five forms of wrong cognition (I). When they become active *i.e.* become manifest, they strengthen the sway of the Guṇas, bring about change, set in motion the flow of cause and effect and in conjunction with one another bring about the fructification of action.

(1) The common feature of all the afflictions is erroneous cognition which is a source of pain. When Kleśas prevail *i.e.* the afflictive modifications grow, and the real nature of the self remains unseen, the productiveness of the Guṇas remains deep-rooted. They, in their turn, set in motion the operation of cause and effect from Avyakta (unmanifest) to Mahat (I-sense). Every moment the Guṇas change into Mahat, Ahaṁkāra etc. and as a result the afflictions lying at the root of the functions of Mahat etc. bring about the fruition of the actions.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

भाष्यम्—अत्राविद्या क्षेत्रं प्रसवभूमिरुत्तरेषामस्मितादीनां चतुर्विध-
कल्पितानां प्रसुप्ततनुविच्छिन्नोदाराणाम् । तत्र का प्रसुप्तिः ? चेतसि शक्ति-
मात्रप्रतिष्ठानां बीजभावोपगमस्तस्य प्रबोध आलम्बने सम्मुखीभावः । प्रसंख्यान-
वतो दग्धक्लेशबीजस्य सम्मुखीभूतेऽप्यालम्बने नासौ पुनरस्ति, दग्धबीजस्य कुतः
प्ररोह इत्यतः क्षीणक्लेशः कुशलश्चरमदेह इत्युच्यते । तत्रैव सा दग्धबीजभावा
पञ्चमी क्लेशावस्था नान्यत्रेति, सतां क्लेशानां तदा बीजसामर्थ्यं दग्धमिति
विषयस्य सम्मुखीभावेऽपि सति न भवत्येषां प्रबोध इत्युक्ता प्रसुप्तिर्दग्धबीजाना-
मप्ररोहश्च । तनुत्वमुच्यते प्रतिपक्षभावानोपहताः क्लेशास्तनुवो भवन्ति । तथा
विच्छिद्य विच्छिद्य तेन तेनात्मना पुनः समुदाचरन्तीति विच्छिन्नाः, कथं ?
रागकाले क्रोधस्यादर्शनात्, न हि रागकाले क्रोधस्समुदाचरति, रागश्च क्वचिद्-
दृश्यमानो न विषयान्तरे नास्ति, नैकस्यां स्त्रियां चैत्रो रक्त इत्यन्यासु स्त्रीषु विरक्त
इति, किन्तु तत्र रागो लब्धवृत्तिरन्यत्र भविष्यद्भूतिरिति, स हि तदा प्रसुप्त-
तनुविच्छिन्नो भवति । विषये यो लब्धवृत्तिः स उदारः ।

सर्वे एवैते क्लेशविषयत्वं नातिक्रामन्ति । कस्तुर्हि विच्छिन्नः प्रसुप्ततनु-
रुदारो वा क्लेश इति ? उच्यते, सत्यमेवैतत्, किन्तु विशिष्टानामेवैतेषां
विच्छिन्नादित्वम् । यथैव प्रतिपक्षभावनातो निवृत्तस्तथैव स्वव्यञ्जकाङ्गनेनाभि-
व्यक्त इति । सर्व एवामौ क्लेशा अविद्याभेदाः कस्मात् ? सर्वेषु अविदै-
वाभिप्लवते । यदविद्यया वस्त्वाकार्यते तदेवानुशेरते क्लेशाः, विपर्ययासप्रत्ययकाले
उपलभ्यन्ते, क्षीयमाणां चाविद्यामनुक्षीयन्तीति ॥ ४ ॥

**Avidyā Is The Breeding Ground For The Others
Whether They Be Dormant, Attenuated,
Interrupted Or Active. 4.**

In the present context, Avidyā has been referred to as the breeding ground for those mentioned later viz. Asmitā etc. in their dormant, attenuated, interrupted or active condition (1). Of these what is dormancy? It is that condition in which a Kleśa remains in the mind in a potential state. Its awakening comes when

it turns its face towards its object *i.e.* manifests itself. In the case of one who has acquired discriminative knowledge the seeds of affliction are singed and therefore even on the object coming before him, they do not sprout or become active. How can a roasted seed germinate? For this reason, the yogin who has reduced his Kleśas is called proficient and is regarded as being in his last bodily frame (2). It is in such yogins that the afflictions reach the fifth state of burnt-up seeds, and not in others. In that state the germs of Kleśa do indeed exist, but they lose their power of producing action, and they fail to germinate even when brought face to face with their objects. This is the account of dormancy or the absence of germination of a Kleśa on account of its parched condition.

Now attenuation is being spoken of. Kleśas get thin when they are overpowered by the contemplation of their opposites. When Kleśas occasionally get suppressed but come back again they are known as interrupted Kleśas. For example, when anger is unmanifest at the time of attachment, the anger is not active. Again, when attachment is directed to one object it cannot be said to be non-existent towards another object. Chaitra being attached to one woman may not bear hatred to another. In such cases attachment is active for the present towards one and in respect of others it can be active in the future. In respect of the others it is then either dormant, tenuous or interrupted. That which is manifest with reference to an object is called active. All these do not fall beyond the category of afflictions. But all these fall within the category of Kleśa, then why this division of Kleśa into dormant, attenuated, interrupted and active? That is true no doubt, but

the division is based on the peculiarities of the different states. As they are countered by contrary meditation, so are they manifested by favouring causes. All Kleśas are but varieties of nescience, because all of them are permeated by error. When an object is coloured by nescience, it is followed by the other Kleśas (3). They are felt whenever there is nescience and they dwindle away when nescience is thinned away.

(1) The four forms of Kleśa like Asmitā etc. are really variations of Avidyā. The Kleśas like Asmitā etc. have four states viz. dormant, attenuated, interrupted or active. Prasupti or dormancy is existence in the form of germ or latent power. A dormant affliction rises again when it gets an occasion. Atanu or attenuated Kleśa is one that is thinned by Kriyā-yoga. Avichchinna or interrupted Kleśa is that which is suppressed by other Kleśas. Udāra means active. At the time of anger antipathy is in operation and attachment is in abeyance. When by the practice of detachment, attachment is controlled then it is called 'attenuated'. Existence in a latent state is dormancy. Untraceable or unseen latencies though not bearing fruit at one time might become fruitful later. Hence they are regarded as dormant. The state of Kleśa means a state when an afflictive mental modification is in operation.

A dormant Kleśa is somewhat like a Kleśa which has become like a parched seed, because both are unnoticeable. The dormant Kleśa however shows itself whenever it gets an occasion while the Kleśa which has become like a parched seed will not appear even when there is the occasion. That is why the commentator has called the latter the fifth state of affliction. It is in reality entirely different from the four states mentioned before. As a burnt seed does not sprout again, so that Ātman is not affected by Kleśas burnt in the fire of knowledge.

(2) When the Kleśa becomes like a parched seed, then a yogin becomes Jivan-Mukta (i.e. liberated though alive). Such a yogin becomes free by subjugating the Chitta and that is why his present body becomes his last one as he is not born again.

(3) How attachment etc. are based on Avidyā will be shown later.

भाष्यम्—तत्राविद्यास्वरूपमुच्यते—

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

अनित्ये कार्ये नित्यख्यातिस्तदयथा, भ्रुवा पृथिवी, भ्रुवा सचन्द्रतारका द्यौः, अमृता दिवौकस इति । तथाऽशुचौ परमवीभत्से काये शुचिख्यातिरुक्तश्च 'स्थानाद्बीजादुपष्टम्भान्निष्यन्दाब्धिनादपि । कायमाधेयशौचत्वात्पण्डिता ह्यशुचिं विदुः' इत्यशुचौ शुचिख्यातिर्दृश्यते, नवेव शशाङ्कलेखा कमनीयेयं कन्या मध्वमृतावयवनिर्मितेव चन्द्रं भित्वा निःसृतेव ज्ञायते, नीलोत्पलपत्रायताक्षी ह्वावगर्भाभ्यां लोचनाभ्यां जीवलोकमाश्वासयन्तीवेति, कस्य केनाभिसम्बन्धो भवति चैवमशुचौ शुचिविपर्यय-(र्यास) प्रत्यय इति । एतेनापुण्ये पुण्यप्रत्ययस्तथैवानर्थे चार्थप्रत्ययो व्याख्यातः ।

तथा दुःखे सुखख्यातिं वक्ष्यति 'परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः' इति, तत्र सुखख्यातिरविद्या । तथाऽनात्मन्यात्मख्याति-र्वाह्योपकरणेषु चेतनाचेतनेषु भोगाधिष्ठाने वा शरीरे, पुरुषोपकरणे वा मनसि अनात्मन्यात्मख्यातिरिति । तथैतद्वक्तुं 'व्यक्तमव्यक्तं वा सत्त्वमात्मत्वेनाभि-प्रतीत्य तस्य सम्पदमनुनन्दति आत्मसम्पदं मन्वानस्तस्य व्यापदमनुशीचति आत्मव्यापदं मन्यमानः स सर्वोऽप्रतिबुद्ध' इति । एषा चतुष्पदा भवत्यविद्या मूलमस्य क्लेशसंतानस्य कर्माशयस्य च सविपाकस्येति । तस्याद्यामित्रागोष्पद-वद् वस्तु सतत्त्वं विज्ञेयं, यथा नामित्रो मित्राभावो न मित्रमात्रं किन्तु तद्विरुद्धः सपत्नस्तथाऽगोष्पदं न गोष्पदाभावो न गोष्पदमात्रं किन्तु देश एव ताभ्यामन्यद्-वस्त्वन्तरमेवमविद्या न प्रमाणन्न प्रमाणाभावः किन्तु विद्याविपरीतं ज्ञानान्तर-मविदेति ॥ ५ ॥

Of these, the nature of Avidyā is being described.

Avidyā Consists In Regarding A Transient Object As Everlasting, An Impure Object As Pure, Misery As Happiness And The Notself As Self. 5.

To take as permanent what is impermanent is Avidyā, e.g. to take the world or the sky with the moon and

the stars as permanent, or again, the heavenly beings as immortal. Because of its place (of origin), of its germinal source (I), of its constituent factors, of its secretions, of its disintegration and of its adventitious purity, the body has been declared by the sages as something impure. Such a loathsome and unclean body is however regarded as pure ; for example, in the description 'This maiden, charming and tender as a new moon, with her body appearing to be formed of honey or nectar has emanated as it were from the moon, and with her lotus-like eyes, she is refreshing living beings with her alluring glances'. What is here being compared to what ! This is how a false sense of purity comes to invest that which is impure. This also illustrates the false cognition of the sacred in what is profane, and of the beneficial in what is really not so.

The false cognition of pain as pleasure will be described later in aphorism II-15 'Everything is painful to the discriminating person because of its consequential misery, (Pariṇāma-duhkhatā) afflictive misery (Tāpa-duhkhatā) and misery due to latent impressions (Saṃskār-duhkhatā) as well as the opposition of the modifications of the Guṇas'. Looking upon misery as happiness is Avidyā. So in regarding as pertaining to one's own self things which are not so *e.g.* regarding animate and inanimate external objects (such as children, cattle or personal effects), the body which is the seat of all experience or the mind which is but an instrument apparatus of the Puruṣa, as constituting one's own self. In this connection Achārya (Panchaśikha) has said 'Those who regarding the animate and inanimate objects as part of their own self, rejoice at their accumulation and become miserable at their depletion, are all deluded'. This Avidyā has four divisions. It is the source from

which all Kleśas flow and fructifying latencies are produced. It is to be noted that like 'Amitra' (not-friend) and 'Agoṣpada' (not a cow's footprint), Avidyā has a positive existence. As Amitra does not mean either the mere non-existence of a friend or a friend but a positive thing opposed to a friend *i.e.* an enemy, and as A-goṣpada does not imply either the mere absence of Goṣpada or a Goṣpada but a large place different from either, so A-vidyā is neither right cognition nor the mere absence of cognition but cognition that is contrary to correct cognition (2). (Goṣpada = land coverable by a cow's foot *i.e.* of a very small size ; A-goṣpada = a large piece of land).

(1) The place of origin of the body is the womb ; the germ is the semen ; assimilation of food eaten is constitution ; secretions are excretions like perspiration etc., while death makes all bodies unclean. The body also requires constant cleansing. For these reasons the body is considered as unclean. To consider any such body to be clean, pleasing, desirable and companionable is false knowledge.

(2) Of the four symptoms of Avidyā, the sense of permanence in transient things is the chief one in the kind of Kleśa called Abhiniveśa or fear (of death) ; in attachment the chief one is a sense of purity in impure things ; feeling pleasure in affliction is predominant in hatred, because although hatred is a form of misery, in a state of hatred it appears pleasant or desirable ; while considering things not pertaining to the self as one's own is paramount in Egoism.

Different schools give different definitions of Avidyā. They are mostly opposed to logic and philosophy. That the definition given in the Yoga philosophy is uncontrovertibly true will be understood by every reader. Whatever might be the reason for taking a piece of rope as a snake, nobody can deny that it is taking one thing for another—a kind of miscognition. That cognition is opposed to correct cognition and consequently it is false cognition. Therefore this opposition between the

true and the false is the opposition of Vidyā and Avidyā, of correct knowledge and incorrect knowledge. That does not however prove the contrariness of the object; *i.e.*, the snake and the rope are different but not opposed to one another. The cause of this erroneous knowledge, or the modification due to avidyā, is latency of such knowledge. Therefore the common name for false cognition and the corresponding latencies, is Avidyā. Avidyā as false cognition is without any beginning. So also is Vidyā beginningless; because as living beings have wrong conception so have they got correct conception. In ordinary circumstances, there is a preponderance of wrong cognition and deficiency of right cognition, while in discriminative discernment there is complete preponderance of right cognition and extreme deficiency of wrong cognition. There is no separate thing called Avidyā over and above the modification of the mind. Avidyā is only a form (unreal) of modification of the mind. Thus when it is said Avidyā is eternal, it means that the flow of the modifications of the mind is eternal.

As light and darkness are relative, light having less of darkness and darkness having less of light, so every modification is only a mixture of Vidyā and Avidyā—the former having less of Avidyā and the latter less of Vidyā. This is the difference between the two. The acme of Vidyā is discriminative discernment, though even in that there is a streak of Egoism (Asmitā), while in Avidyā there is also a cognition of the existence of the egoistic lookeron pertaining to the self as “I am”, “I know” etc. In reality all knowledge is partly real and partly unreal, when there is preponderance of truth it is called Vidyā and in the context of preponderance of error it is called Avidyā. Taking an oyster for a piece of silver does not come within the category of Avidyā. They come under error. All errors are misconceptions while Avidyā is that wrong cognition which is opposed to salvation and should be removed; so it is related to the practice of yoga. This distinction should be noted.

दृग्दर्शनशक्तयोरैकात्म्येवाऽस्मिता ॥ ६ ॥

भाष्यम्—पुरुषो दृक्शक्तिर्बुद्धिर्दर्शनशक्तिरित्येतयोरैकस्वरूपापत्तिरिवाऽस्मिता-
क्लेश उच्यते । भोक्तृभोग्यशक्तयोरत्यन्तविभक्तयोरत्यन्तासंकीर्णयोरविभागप्राप्ता-
विव सत्यां भोगः कल्पते, स्वरूपप्रतिलम्भे तु तयोः कैवल्यमेव भवति कुतो
भोग इति । तथा चोक्तम् 'बुद्धितः परं पुरुषमाकारशीलविद्यादिभिर्विभक्त-
मपश्यन्कुट्यात्तत्रात्मबुद्धिम्मोहेन' इति ॥ ६ ॥

**Asmitā Or 'Egoism' Is The Appearance Of Identity Of The
Puruṣa Or Consciousness And Buddhi. 6.**

Puruṣa is absolute Awareness while Buddhi or the cognitive principle is the instrument of knowing. Looking upon these two as the same is the affliction known as Egoism. When the two utterly different entities like the experiencer and the experienced, look undivided (1) that is called experience. When the real nature of the two gets known there remains only their isolatedness and there is then no experience. So it has been said (by Āchārya Panchaśikha) 'Failing to see that Puruṣa is different from Buddhi in its immaculateness, immutability and nature as consciousness, Buddhi through delusion, is regarded as the true self.' 2.

(1) The experienced is of the nature of (mental) knowledge while the experiencer is of the nature of metapsychic consciousness; therefore their identity is in the context of cognition. The identity of the knower and the known, is not to be imagined as like that of salt and water i.e. of (tangible) objects. It is just the non-distinction of the awareness of the Puruṣa and the awareness of Buddhi. 'Experience is the cognition of Buddhi and the Puruṣa as identical' (Sutra III. 35)—by such statement the maker of the Sūtra has described the relation between Buddhi and Puruṣa. Happiness and misery are the objects of experience. They reside in the inner or subjective organs and therefore the inner organs constitute the object of experience.

Identification of the organs of cognition with self is Asmita or Egoism. Buddhi or the individual cognitive principle is the primary instrument of cognition ; it is therefore primarily pure egoity. Feeling the various sense-organs to be the self, is also egoism. 'I am possessed of the power of seeing etc.' this sort of imputation of the idea of self to something which is not self, is an example of Egoism. This sort of imputation of self to other things may be of various kinds.

(2) The words used in the quotation from Panchaśikha have meanings different from the current ones. As this is from a text which was prepared before technical philosophical terms were coined, many of the words used here convey ideas different from their ordinary import. Ākāra = Perpetual purity, immaculateness. Vidyā = metapsychic consciousness. Śīla = Indifference, or the attitude of an onlooker who is not affected or changed by anything he sees. Not having true knowledge about these peculiarities of Puruṣa, and their difference from Buddhi deluded people under the influence of Avidyā take the individual intellect as the self *i.e.* they form the erroneous idea that Buddhi or the egoistic 'I' feeling and the absolute knower or pure consciousness are one and the same.

सुखानुशयी रागः ॥ ७ ॥

भाष्यम्—सुखाभिन्नस्य सुखानुस्मृतिपूर्वः सुखे तत्साधने वा यो गर्हस्तद्व्या-
लोभः स राग इति ॥ ७ ॥

**Attachment Is That (Modification) Which Follows
Remembrance Of Pleasure. 7.**

The desire for or the hankering after or the thirst for pleasure or for objects of pleasure that is entertained by a being which has experienced pleasure and arises from its recollection, is called Rāga or attachment. (1)

(1) Desire born of the latent impressions of pleasure enjoyed is what is meant by 'that which follows remembrance of pleasure'. Thirst implies a feeling of want for the pleasure enjoyed, as one feels the need of water when thirsty. Hankering

after or greed for a thing is that state which brings about a longing to obtain it. In greed the sense of good and evil is generally benumbed. The word Anuśayee or 'following' implies that it exists as a latency in the mind. In attachment, desire is brought involuntarily and unconsciously towards the senses and objects, and the power to consciously restrain desire disappears. That is why attachment is regarded as a kind of ignorance or misapprehension. By this the self gets mixed up with the senses and objects. In this instance, it is misapprehension to take the detached self as related to the latencies of pleasure pertaining to the senses which are not parts of the self. Besides this, to regard evil as good is also a characteristic of attachment.

दुःखानुशयौ द्वेषः ॥ ८ ॥

भाष्यम्—दुःखाभिन्नस्य दुःखानुस्मृतिपूर्वो दुःखे तत्साधने वा यः प्रतिघो मन्युर्जिघांसा क्रोधः स द्वेष इति ॥ ८ ॥

Aversion Is That (Modification) Which Follows Misery. 8.

Aversion is the feeling of resistance, mental disinclination, propensity to hurt and anger towards misery or objects producing misery, arising out of a recollection of the misery by one who has experienced it before.

Pratigha = Desire to retaliate, or to resist. To one who has no aversion there is nothing to oppose but to one who has aversion, opposition comes at every step. Manyu = Malice, Jighānsā (lit. desire to kill) = Vindictiveness.

As in attachment, so in aversion the non-selfish latencies of misery are identified with the Self and the inactive Self is considered as the doer. This is also false cognition.

स्वरसवाहो विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥

भाष्यम्—सर्वस्य प्राणिन इयमात्माशीर्नित्या भवति 'मा न भूवं भूयासम्' इति । न चाननुभूतमरणधर्मकस्यैषा भवत्यात्माशीः, एतया च पूर्वजन्मानुभवः

प्रतीयते । स चायमभिनिवेशः क्लेशः स्वरसवाही क्लमेरपि जातमात्रस्य । प्रत्यक्षानुमानागमैरसम्भावितो मरणवास उच्छेददृष्ट्यात्मकः पूर्वजन्मानुभूतं मरणदुःखमनुमापयति । यथा चायमत्यन्तमूढेषु दृश्यते क्लेशस्तथा विदुषोऽपि विज्ञातपूर्वापरान्तस्य रुढ़ः कस्मात्, समाना हि तयोः कुशलाकुशलयोर्मरणदुःखानुभवादियं वासनेति ॥ ८ ॥

**As In The Ignorant, So In The Wise The Firmly
Established Inborn Fear Of Annihilation Is
The Affliction Called Abhiniveśa (I). 9.**

Every creature always has this craving 'Let me never be non-existent ; let me be alive'. One who has not felt the dread of death before cannot have this kind of craving. This demonstrates the experience of a previous birth. This afflictive anxiety is spontaneous. It is seen even in worms from their birth. Unestablished by (direct) perception or by inference or from statement of persons, this fear of extinction leads to the conclusion that fear of death had been experienced in previous birth (2). As in a confirmed idiot, so in a wise man possessed of knowledge regarding previous life and the subsequent life (*i.e.* regarding whence one came and whither will he go), this fear is found to exist, because devoid of true knowledge both the learned and the fool have the same *Vāsanā* arising out of the experience of the pain of death.

(1) *Svarasavāhi*=with which one is born or that which springs naturally from the accumulated latent impressions. *Tathārurha*=that which is possessed by the ignorant as well as by the learned, this well-established affliction.

Attachment is rooted in pleasure. Hatred or aversion is rooted in misery. Similarly fear of extinction is born of the torpid or benumbed feeling devoid of pleasure, pain or discrimination. Such benumbed feeling arises out of the natural (involuntary) functions of the body and the senses. In that, the identification of the body with the Self is ever present.



The fear that arises out of the hurt to that stupified feeling or threat of injury to it is Abhiniveśa-Kleśa. It causes affliction in the shape of fear.

Although the Self is really immortal, this fear of death, born of ignorance, is the chief Abhiniveśa-Kleśa, the affliction caused by the fear of extinction. The commentator has shown how a previous life can be inferred from that. Other fears are also Abhiniveśa-Kleśa. This Abhiniveśa is an affliction, a feeling inimical to spiritual practice. There are also other meanings of Abhiniveśa.

(2) There can be remembrance only of things felt before. When anything is felt, it is stored in the mind. Its recollection is memory. Memory of the fear of death is found in all creatures. Death has not been experienced in this life. Therefore it must be concluded that it was experienced in a previous life. In this way, the reality of a previous life is established from Abhiniveśa.

It might be urged that as fear of death is natural there is no need of a previous experience therein. If recollection of death is called natural, then every memory may be said to be natural. But memory is not natural; it arises from some cause, and past experience is that cause. When recollections always arise out of a cause, then one class of it (fear of death etc.) cannot reasonably be called natural. A natural thing does not arise out of a cause. A natural characteristic never leaves the thing to which it belongs. Fear of death is found to cease with acquisition of knowledge. Therefore acquisition of ignorance (repeated experience of fear of death through ignorance) must be its cause. In this way from a person's fear of death and allied distresses its previous experience and thus previous birth, is established.

Again, the question might be asked 'what is the proof that fear of death is a form of remembrance?' In reply, it may be said that memory is the perception of something internal without coming into contact with any external object. Remembrance arises from some form of idea analogous to it. Fear of death also arises within the mind through a similar process, that is why it is a form of memory.

In reality, if it is rationally considered wherefrom has the mind come, its beginning can not be found. Just as matter is considered to be beginningless, because otherwise nothing would be supposed to be producing something, so is the mind considered to be without beginning. As it is admitted that matter has the characteristic of being eternal, so has the mind.

Nobody can advance any reason for the statement that mind originates with birth. In fact it is entirely wrong to say so. Those who hold that fear of death is an instinct *i.e.* untaught ability, only speak of this life but cannot answer the question as to how instinct arises. Two answers are generally given to the question as to how instinct arises. The first answer generally is that it has been made by God, and other (which is no answer) is that it is not knowable. There is no iota of evidence to show that the mind has been made by God beyond the blind faith of some sects. According to the philosophy of the R̥sis the mind has not been made by God but it is without a beginning. If they, who hold that the origin of the mind is unknowable, admit that they do not know it, then there is an end of it. If on the other hand, they say that men cannot know it, then mind will be held to be either with a beginning or beginningless. If the cause of mind is said to be entirely unknowable, it is indirectly saying that the mind is causeless. What is causeless is eternal. If a thing arises out of an antecedent cause, then it is generally said to have a beginning. Therefore a causeless thing is without beginning. The use of the term 'unknowable' would thus really mean that the cause exists but is not clearly knowable. It has been said that Chitta or mind is characterised by a series of modifications. These modifications are appearing and disappearing. The three Guṇas constitute the main ingredients of these fluctuations. Each variety of change caused by the combination of the three Guṇas is a mental modification. The three Guṇas being without cause are beginningless. Therefore the flow of fluctuations resulting from their mutations must also be without beginning. This is the most reasonable answer to the question 'whence and wherefrom has the mind come' vide IV-10 (I).

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ १० ॥

भाष्यम्—ते पञ्च क्लेशा दग्धबीजकल्पा योगिनश्चरिताधिकारि चेतसि प्रलीने
सह तेनैवास्तं गच्छन्ति ॥ १० ॥

**The Subtle Kleśas Are Destroyed Or Forsaken By The
Cessation Of Productivity Or Disappearance (I)
Of The Mind. 10.**

Those five Kleśas become like parched seeds and disappear with the mind of the yogin, which having fulfilled the purpose of its existence becomes defunct.

(1) Pratiprasava=opposed to Prasava or production i.e. disappearance by resolving into the cause. Subtle Kleśa implies Kleśa which has become like parched seed through Prasankhyāna or discriminative knowledge. The 'I'-feeling that is in the body can be completely removed on the realisation of the principle which is beyond the body and the senses. On such realisation, the knowledge comes that 'I am neither the body nor the senses'. Then no disorder in the body or of the senses affects the yogin's mind. When the latency of such knowledge is always present in a habituated one-pointed mind then it is called knowledge opposed to Egoism. On account of its being established in the mind, no egoistic notion can rise therein, and therefore Egoism becomes like parched seed incapable of sprouting. In other words there cannot then arise any spontaneous 'I' feeling regarding the body and the senses and thereby produce any distraction in the mind. This sort of parched state is the subtle form of Asmitā-Kleśa or the egoistic affliction.

Through fixity of the thought of renunciation its insight is acquired and attachment becomes thin or ineffective as a parched seed. So becomes aversion through insight based on non-hatred; and by the reduction of the thought of the body as self, the fear of extinction is reduced.

Thus by means of the latent impressions acquired through Samprajñāna (vide I-50) Kleśas are thinned. Though attenuated they are still manifest. Because, just as the idea 'I am the body' indicates a manifest condition of the mind, so the idea 'I am not the body' (i.e. the knowledge that Puruṣa is the

seer of 'I') is also a form of manifest condition. There is further similarity with the parched seed. As the parched seed looks like an ordinary seed but its power of sprouting ceases, so Kleśa in a subtle state exists but produces no modification or offspring; *i.e.* no afflictive mental fluctuation then takes place but only that of perfect knowledge. At the root of modification based on knowledge, however, there exists egoism in a subtle form, which is the thin state of Kleśa.

The Kleśa so reduced disappears with the disappearance of the mind. When through Para-Vairāgya or supreme renunciation the mind merges into its constituent causes, the subtle Kleśas then become unmanifest also along with it. Pralaya or Vilaya implies disappearance without chance of re-emergence. In ordinary circumstances afflictive modifications taking place in the mind determine the births, span of life and the experience (embodiment etc.). Kleśas are attenuated by Kriyā-Yoga. Although in Samprajñāta Yoga, relationship with the body no doubt continues, that relationship is based on such knowledge as 'I am not the body etc.' This is the subtle state of Kleśa. It is needless to say that it stops birth, span of life and further experience. In Asamprajñāta-yoga that subtle relationship with body also ceases *i.e.* the modifications being merged in their natural causes Kleśas are completely destroyed.

भाष्यम्—स्थितानान्तु बीजभावोपगतानाम्—

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

क्लेशानां या वृत्तयः स्थूलास्ताः क्रियायोगेन तनूकताः सत्यः प्रसंख्यानेन ध्यानेन हातव्याः, यावत् सूक्ष्मीकता यावद्दग्धबीजकल्पा इति । यथा च वस्त्राणां स्थूलो मलः पूर्वं निर्धूयते पश्चात् सूक्ष्मो यत्नेनोपायेन चापनीयते तथा स्वल्पप्रतिपक्षाः स्थूला वृत्तयः क्लेशानां, सूक्ष्मास्तु महाप्रतिपक्षा इति ॥ ११ ॥

Moreover Of Kleśas Remaining As Germs, Their Means Of Subsistence Or Their Gross State Are Avoidable By Meditation. II.

The gross manifestations of Kleśas (I) having been attenuated by Kriyā-yoga they are to be destroyed

through meditation of Prasankhyāna or discriminative discernment until they become reduced to the state of the parched seed. As gross dirt is first washed away from a piece of cloth and then its finer impurities are removed by care and effort, so the gross Kleśas are weak obstacles while the finer ones are stronger.

(1) Gross manifestations of Kleśas are those afflictive modifications of mind based on ignorance, egoism etc.

Dhyāna-heya—to be abandoned through knowledge born of meditation on discriminative discernment. Kleśa is a kind of ignorance; hence it has to be dissipated by knowledge. Discriminative discernment is the best form of knowledge; that is why afflictive modifications have to be removed by meditation on self-discernment. How thereby the Kleśas are reduced to the position of parched seeds has been stated before. The three stages in the process of destruction of Kleśas have to be carefully noted *viz.* thinning of Kriyā-yoga, reduction to an unproductive state by meditative insight and absolute disappearance by the dissolution of the mind.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

भाष्यम्—तत्र पुण्यापुण्यकर्माशयः कामलोभमोहक्रोधप्रसवः । स दृष्टजन्म-वेदनीयश्चादृष्टजन्मवेदनीयश्च । तत्र तीव्रसंवेगेन मंत्रतपःसमाधिभिर्निर्वर्तित ईश्वरदेवतामर्हर्षिमहानुभावानामाराधनाद्वा यः परिनिष्पन्नः स सद्यः परिपच्यते पुण्यकर्माशय इति । तथा तीव्रक्लेशेन भौत-व्याधित-कृपणेषु विश्वासोपगतेषु वा महानुभावेषु वा तपस्त्रिषु कृतः पुनः पुनरपकारः स चापि पापकर्माशयः सद्य एव परिपच्यते । यथा नन्दोश्वरः कुमारो मनुष्यपरिणामं हित्वा देवत्वेन परिणतः, तथा नहुषोऽपि देवानामिन्द्रः स्वकं परिणामं हित्वा तिर्य्यक्त्वेन परिणत इति । तत्र नारकाणां नास्ति दृष्टजन्मवेदनीयः कर्माशयः, क्षीणक्लेशानामपि नास्ति अदृष्टजन्मवेदनीयः कर्माशय इति ॥ १२ ॥

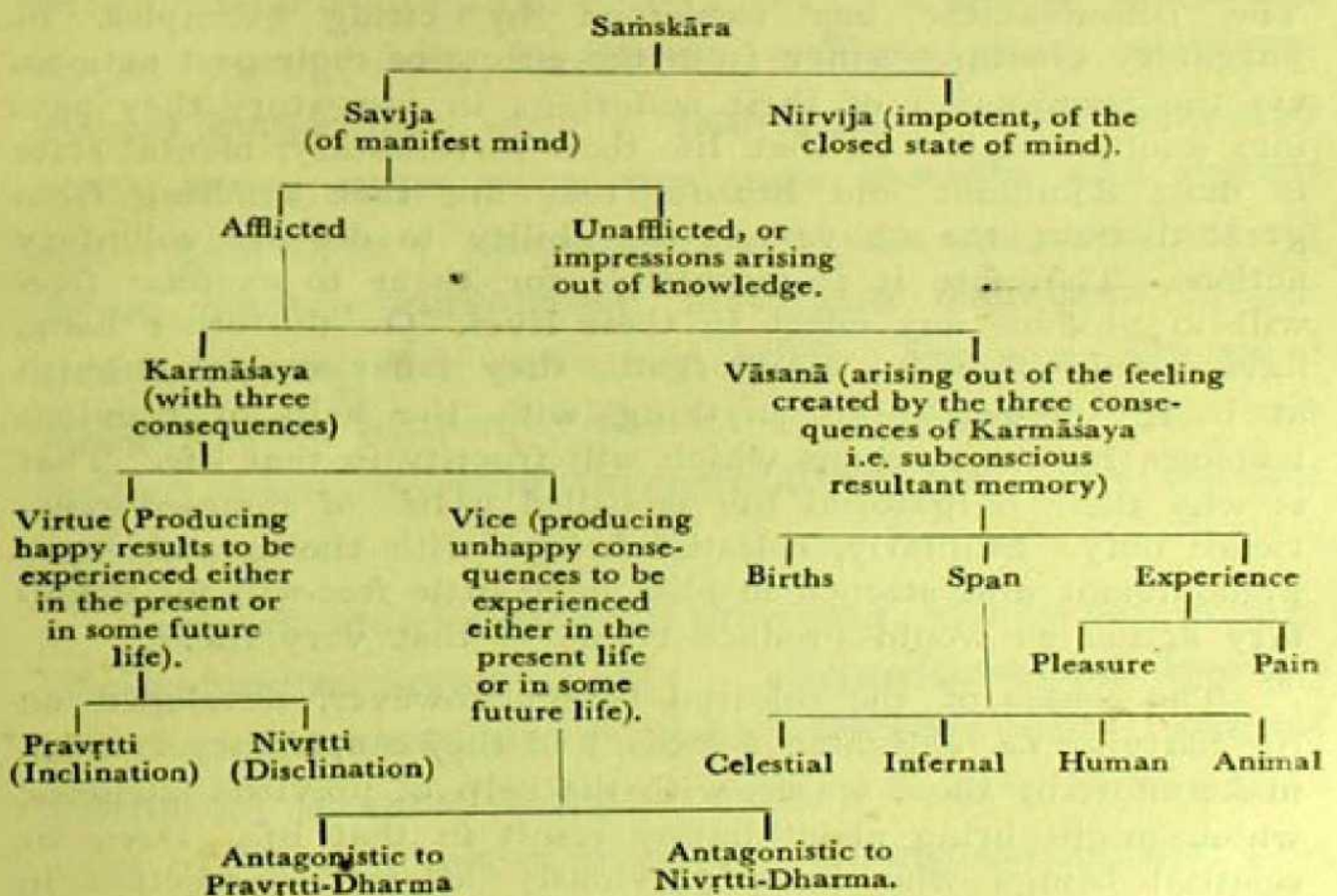
**Karmāśaya Or Moral Merit And Demerit Which
Are Based On Afflictions, Become Active In
This Life Or In A Life To Come (I). 12.**

Merit and demerit arise from desire, greed, delusion or anger. They become operative in the present life or in an unseen life. Out of these the impressions of pious actions gathered from Mantras repeated, austerities observed, or Samadhi attained with deep detachment or through Worship of God, the Devas, Maharṣis or saints, fructify quickly. Similarly the impressions of vicious actions, performed with excessive Avidyā Kleśas in regard to creatures who are frightened, diseased or pitiable or to those who have come for refuge, or are noble-minded or engaged in austerities, bear fruit immediately. For example, young Nandīśvara passed out of the human form and was transformed into a Deva ; while Nahuṣa, a ruler in heaven, passed out of his own form and was transformed into a reptile. Amongst these, those who are in purgatory do not gather any such merit or demerit to be experienced in that life, while those who have thinned their afflictions (*e.g.* Jīvan Muktas *i.e.* freed while alive) do not carry with them any such latent impressions which might fructify in a future life (2).

(1) Karmāśaya = latent impressions of actions. The latent impressions of virtuous and vicious actions are Karmāśayas. Any manifest state of the mind leaves a like imprint on it and this is its latent impression. Saṁskāra or latent impression may be either Savīja or potent or Nirvīja *i.e.* impotent. Potent Saṁskāras are of two kinds—those which are born of afflictions and those which are their opposites ; in other words Saṁskāras based on ignorance, and those based on knowledge. The potent Saṁskāras based on Kleśas are called Karmāśayas. They are classed as white, black and black and white, or divided into two classes virtuous and vicious or white and black only.

Saṁskāras based on realised knowledge or insight are known as neither black nor white.

Karmāśaya brings about three consequences or results *viz.* birth, span of life and experience (of pleasure or pain) in that life. In other words, the Saṁskāra which brings about such result is Karmāśaya. When the consequences take place, the Saṁskāra based on the feeling experienced thereby is called Vāsanā or subconscious latency. Vāsanā does not of itself produce any consequence or result, but for any Karmāśaya to produce result the appropriate Vāsanā is necessary. Karmāśaya is like a seed, Vāsanā is like a field, the birth or embodiment is like a tree and experience (pleasure or pain) is like its fruits. For the convenience of the reader, Saṁskāra is being shown below in a tabular form :—



How to effect destruction of latent impressions

1. By Nivṛtti-dharma (the spirit of renunciation) Pravṛtti-Dharma (spirit of inclination to worldliness) is weakened.

2. Thereby Karmāśaya is weakened and consequently Vāsanā becomes unnecessary.

3. From that, afflictive Saṁskāras are reduced, and this is what is known as the attenuated state.

4. From latencies of right knowledge, the afflictive Saṁskāras become weak and unproductive like parched seed.

5. The thinned or subtle afflictive Saṁskāra becomes extinct altogether by the latency of the closed state of the mind.

(2) Deeds done with Kleśas like Avidyā or ignorance etc., produce afflictive latent impressions which bear fruit in this life, or in some future life. The time for fruition comes to be near or remote according to the intensity of the impression. The commentator has explained by citing examples. In purgatory creatures suffer from the effects of their past actions. On the termination of their sufferings in purgatory they pass into another state. In that life their (involuntary) mental state is most dominant and because they are then suffering from great distress, they have not the ability to do any voluntary actions. Therefore it is impossible for them to exercise free-will to produce any effect in their lives. On the other hand, having only obscured sense-organs, they suffer mental anguish at being unable to do anything with the help of previous latencies by their organs which will fructify in that life. That is why their purgatorial life is called a life of abssessed experience only. Similarly, celestial beings with the mental states predominant and steeped in bliss have little free-will for voluntary action as would produce result in that very life.

The senses of the celestial beings however, developed on the Sāttvika *i.e.* enlightened basis, and they can, if they so wish, make effort by those senses, with the help of previous latencies, which might bring about happy result in that life. Devas or celestial beings who have previously attained perfection in Samādhi, and have control over their minds can act in a manner as would bear fruit in that life and contribute to their further advancement.

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥

भाष्यम्—सत्सु क्लेशेषु कर्माशयो विपाकारम्भौ भवति, नोच्छिन्नक्लेशमूलः । यथा तुषावनद्धाः शालितण्डुलाः अदग्धबीजभावाः प्ररोहसमर्था भवन्ति नापनोत-
तुषा दग्धबीजभावा वा, तथा क्लेशावनद्धः कर्माशयो विपाकप्ररोहौ भवति,
नापनोतक्लेशो न प्रसंख्यानदग्धक्लेशबीजभावो वेति । स च विपाकस्त्रिविधो
जातिरायुर्भोग इति ।

तत्रेदं विचार्यते किमेकं कर्मैकस्य जन्मनः कारणम्, अथैकं कर्मानेकं
जन्माक्षिपतीति । द्वितीया विचारणा किमनेकं कर्मानेकं जन्म निर्वर्तयति,
अथानेकं कर्मैकं जन्म निर्वर्तयतीति । न तावदेकं कर्मैकस्य जन्मनः कारणं,
कस्मात्, अनादिकालप्रचितस्यासंख्येयस्यावशिष्टकर्मणः साम्प्रतिकस्य च फलक्रमा-
नियमादनाश्वासो लोकस्य प्रसक्तः स चानिष्ट इति । न चैकं कर्मानेकस्य जन्मनः
कारणम्, कस्मात्, अनेकेषु कर्मस्वेकैकमेव कर्मानेकस्य जन्मनः कारणमित्य-
वशिष्टस्य विपाककालाभावः प्रसक्तः, स चाप्यनिष्ट इति । न चानेकं कर्मानेकस्य
जन्मनः कारणम्, कस्मात्, तदनेकं जन्म युगपन्न सम्भवतीति, क्रमेण वाच्यम् ?
तथा च पूर्वदोषानुषङ्गः । तस्माज्जन्म-प्रायणान्तरे कृतः पुण्यापुण्यकर्माशयप्रचयो
विचित्रः प्रधानोपसर्जनभावेनावस्थितः प्रायणाभिव्यक्त एकप्रघट्टकेन मिलित्वा
मरणं प्रसाध्य संमूर्च्छित एकमेव जन्म करोति । तच्च जन्म तेनैव कर्मणा
लब्धायुष्कं भवति, तस्मिन्नायुषि तेनैव कर्मणा भोगः सम्पद्यत इति । असौ
कर्माशयो जन्मायुर्भोगहेतुत्वात् त्रिविपाकोऽभिधीयत इति । अत एकभविकः
कर्माशय उक्त इति ।

दृष्टजन्मवेदनोयस्त्वेकविपाकारम्भौ भोगहेतुत्वात्, द्विविपाकारम्भौ वा आयु-
र्भोगहेतुत्वान्दौश्वरवन्नहुपवद्वा इति । क्लेशकर्मविपाकानुभवनिमित्ताभिस्तु
वासनाभिरनादिकालसंमूर्च्छितमिदं चित्तं चिद्वीकृतमिव सर्वतो मत्स्यजालं
ग्रन्थिभिरिवाततमित्येता अनेकभवपूर्विका वासनाः । यस्त्वयं कर्माशय एष एवैक-
भविक उक्त इति ।• ये संस्काराः स्मृतिहेतवस्ता वासनास्ताद्यानादिकालीना इति ।

यस्त्वसावेकभविकः कर्माशयः स नियतविपाकश्चानियतविपाकश्च । तत्र
दृष्टजन्मवेदनीयस्य नियतविपाकस्यैवायं नियमः, न त्वदृष्टजन्मवेदनीयस्यानियत-
विपाकस्य, कस्मात्, यो ह्यदृष्टजन्मवेदनीयोऽनियतविपाकस्तस्य त्रयो गतिः

कृतस्याविपक्वस्य नाशः, प्रधानकर्मण्यावापगमनं वा, नियतविपाकप्रधानकर्मणा-
भिभूतस्य वा चिरमवस्थानमिति । तत्र कृतस्याऽविपक्वस्य नाशो यथा शुक्ल-
कर्मोदयादिहैव नाशः कृष्णस्य, यत्वेदमुक्तम्, 'दे दे ह वै कर्मणौ वेदितव्ये पाप-
कस्यैको राशिः पुण्यकृतोऽपहन्ति । तदिच्छस्व कर्माणि सुकृतानि कर्तुमिहैव ते
कर्म कवयो वेदयन्ते' ।

प्रधानकर्मण्यावापगमनं, यत्वेदमुक्तम्, 'स्यात्स्वल्पस्संकरः सपरिहारस्सप्रत्य-
वमर्षः, कुशलस्य नापकर्षायालं कस्मात्, कुशलं हि मे बह्वन्यदस्ति यत्रायमावापं
गतस्त्वर्गेऽप्यपकर्षमल्पं करिष्यति' इति ।

नियतविपाकप्रधानकर्मणाभिभूतस्य वा चिरमवस्थानम्, कथमिति, अदृष्टजन्म-
वेदनौयस्यैव नियतविपाकस्य कर्मणः समानं मरणमभिव्यक्तिकारणमुक्तं, न
त्वदृष्टजन्मवेदनौयस्यानियतविपाकस्य । यत्त्वदृष्टजन्मवेदनौयं कर्मानियतविपाकं
तन्नश्येदावापं वा गच्छेदभिभूतं वा चिरमप्युपासीत यावत्समानं कर्माभिव्यञ्जकं
निमित्तमस्य न विपाकाभिमुखं करोतीति । तद्विपाकस्यैव देशकालनिमित्तानव-
धारणादियं कर्मगतिर्विचित्रा दुर्विज्ञाना चेति न चोत्सर्गस्थापवादान्निवृत्तिरिति
एकभविकः कर्माशयोऽनुज्ञायत इति ॥ १३ ॥

**As Long As Kleśa Remains At The Root, Karmāśaya
Produces Three Consequences In The Shape Of
Births, Span Of Life And Experience (I). 13.**

Karmāśaya begins to fructify when there is Kleśa at its root; but it does not do so when Kleśa is uprooted. As rice when in the husk and not reduced to the burnt condition, can germinate but does not do so when the chaff is removed or reduced to a parched state, so Karmāśaya when based on Kleśa, is capable of producing consequences, but when Kleśa is removed or through acquisition of knowledge it is reduced to a burnt state, it does not produce any consequence. The consequence is of three kinds :—birth, span of life and experience of pleasure or pain in life.

In this respect (2) it is to be considered :—whether one action is responsible for one birth or one action brings about many births? The second point is :—do many actions bring about many births or do they bring about only one birth? Now, one action can never be the cause of one birth; because in that case, on account of the absence of regularity of succession in the fruition of present actions and of those that have been stored up from time without beginning—some of which still remain unfulfilled, people would lose confidence in the performance of actions. This is therefore untenable. Again, one action cannot also account for many births. Because in that case if one out of many actions brings about many births then there would be no time for the fruition of the remaining actions. This view, therefore, is also untenable. Many actions are also not responsible for many births; because the many births cannot take place at the same time, and if it is said that they take place gradually, then also the difficulty mentioned before arises. For these reasons the accumulation of diverse latencies of actions, whether of merit or demerit, done between birth and death, whether dominant or in a subordinate state, are brought into action through death and massed together in one effort which simultaneously effecting death and causes a single birth. That birth gets its span of life from the accumulated Karmāśaya and in that span the experiences are felt as a result of that Karmāśaya. Karmāśaya being the cause of birth, of the span of life and of affective experience, is called 'Trivipāka' or that which has three consequences. For the same reason Karmāśaya has been called 'Eka-Bhavika' or gathered in one birth (life) only.

When Karmāśaya becomes operative in the present life and is responsible for affective experience only it is

said to be 'of single consequence' ; while if it is responsible for the span of life as well as for experience, it is 'of double consequence'—as in the case of Nandīśvara and Nahuṣa (of double effect and of a single effect). Mind nourished from time immemorial on latencies (Vāsanā) of Kleśas and the execution of actions, is like a variegated picture or like a fishing net with knots all over. That is why Vāsanā is derived from many previous births, while Karmāśaya is derived from one birth or life. Those subconscious latent impressions which give rise to memory only, are known as Vāsanās and they are without beginning.

Karmāśaya which is of one life, only, has either certain fruition or uncertain fruition. Of these two classes, the proposition that Karmāśaya is active in one life only, is applicable in the case of those of certain fruition ; while those with uncertain fruition and operative in some future life cannot be held to be active only in one life. This is because uncertain Karmāśaya operative in a future life, has three kinds of outcome :—first, unfructified Karmāśaya may be destroyed through atonement before it has become operative ; secondly, it may be mixed up with the dominant Karmāśaya as a subordinate element ; thirdly, it may be overshadowed by the dominant Karmāśaya and may remain for a long time in a dormant state. Of these, the first is illustrated by the destruction in this life of dark deeds by the performance of pious ones. In this connection it has been said "Know the work to be of two kinds of which a mass of merit destroys one of demerit. Therefore resolve to do good deeds. Those good deeds are to be done in this life ; so have the sages demonstrated to you".

Regarding fruition of minor Karmāśayas as subsidiary to limited dominant Karmāśayas it has been said by

Panchaśikha, "In sacrificial rites, along with the principal Karmāśaya of virtue is also produced the Karmāśaya of sin. In the principal Karmāśaya of virtue that sin is small, mixed with virtue, and removable by atonement, (but if no atonement is done) it brings a touch of suffering (as in the midst of profuse enjoyment a man feels the pangs of hunger if he goes without food). That sin is, however, unable to reduce the Karmāśaya of virtue, because (it might be said) I have many virtuous deeds to my credit, which will overwhelm the sinful Karmāśayas and make them ineffective in causing distress in heaven." How it remains dormant for a long time overpowered by the chief unrestricted Karmāśayas is being explained here. Death has been said to be the general cause of manifestation of the unrestricted Karmāśaya operative in future life; but this rule does not always hold good, because death is not always the cause of complete manifestation of limited Karma operative in future life. Those Karmas which are to be operative in a future life and whose fruition is not yet appointed, can be destroyed; and they may get mixed up or stand overpowered and may not fructify for a long time, until similar actions competent to bring the cause of their manifestation into play incline them towards fruition. Because the time, the place and the cause of such manifestation are indeterminable, the course of Karma is regarded as mysterious and undiscernible. But (in such a case) this being an exception the general rule is not broken. Therefore, it has been held that Karmāśaya is uni-genital *i.e.* of one birth (life) only.

(1) Fluctuations due to nescience are the general states of the manifested mind. When through knowledge, nescience is destroyed, the 'me-mine' feeling, from which springs the identity of the self with the body, is destroyed completely

and consequently the fluctuations of the mind also cease. When the mind remains completely closed there can be no birth, nor span of life nor experience of pleasure or pain as they are co-existent with fluctuations only. Therefore when there is Kleśa as the root, i.e. a deed is done under Kleśa and latency thereof is stored in the mind, it produces birth, span of life and experience, unless it is destroyed by insight which can counteract that latency. Jāti=Form assumed at birth of various species e.g. as man, cattle etc., Āyus=Period of existence of that body; Bhoga=Pleasure or pain experienced in the life. Karmāśaya is the cause of all these three. Nothing takes place without a cause. When anything is done which conduces to longevity or its opposite, the span of life is seen to be increased or diminished in this very life by that. Pleasure or pain is found to be experienced as a result of action in this very life. There are many instances of human babies stolen and reared by wild animals, having been changed almost into animals and imitating their ways of life.

Thus it is seen that the cumulative latencies of actions in this very life change the nature of the bodily life and yield results in the shape of longevity and experience. Therefore, actions are the cause of birth in a particular species, of span of life and of experience therein. The birth, span and experience which are not the result of action in this life must therefore have been caused by some action in some previous life which had not fully matured for being operative.

What are the reasons for birth, span of life and experience therein? Men have so far discovered three answers to that question; first, ordained by God; secondly, the reason is not known to man i.e. man has no means of knowing it; and thirdly, Karma or action is their cause.

There is no proof that they have been ordained by God. They who hold this view say that it is a matter of faith and not of reason. In their view, God is unknowable and as a corollary, the reason for birth etc. must also be unknowable. If such people say that the matter is 'unknown to us' then that would be reasonable. But when they say that it is unknown

to all men, they cannot give adequate reason for that statement. The doctrine of Karma therefore appears to be more reasonable than the other two theories.

(2) The commentator has explained some general rules relating to the principle of Karma. The commentary can be better followed if those rules are clearly understood. They are :—

A. One Karmāśaya is not responsible for many births. If it were so, there would be no chance for the fruition of all Karmas. In every birth many Karmāśayas are accumulated, and it would then be difficult to find time for the fruition of all these. Therefore such statements as 'killing of one animal will involve millions of birth as animal' etc. are untenable.

B. For the same reason the proposition that one Karma brings about one birth cannot also be correct.

C. Many Karmas do not cause many births simultaneously, because many births at the same time is an impossibility.

D. That many Karmāśayas go to bring about one birth appears to be the correct rule. In fact it is seen that in one life the fruits of many actions are experienced. Therefore many Karmas would appear to be the cause of one birth.

E. The Karmāśayas responsible for a birth also determine its span of life, and the experience of pleasure and pain therein is also brought about by them.

F. Karmāśaya is Ekabhavika i.e. is mainly accumulated in one life. Take X=previous birth and Y=the subsequent birth. The Karmāśayas responsible for Y have been mainly collected in X. Therefore Karmāśaya is Ekabhavika or of one birth. This is the general rule. The exception to this will be mentioned later. How Karmāśaya gathered in one life causes a subsequent life can be seen in the commentary.

G. The outcome of Karmāśaya which will bear fruit in a future life is threefold viz. birth, duration of existence, and experience of pleasure and pain. But as the outcome of Karma which becomes operative in that very life does not entail another birth or species, and if all the experience is felt in that life,

then it involves only experience or experience and span. Therefore Karmāśaya which is operative in the same life brings about either one or two results.

H. Karmāśaya is mainly of one birth but Vāsanā [Matrix latency—see 11-12 (I)]—is of many births. The three consequences experienced in the chain of births coming down from eternity, have produced latency in the shape of Vāsanās, which are thus eternal *i.e.* of various births.

I. Karmāśayas are of two kinds—that relating to Karmas which must mature and that relating to Karmas which may not. Those which must produce results are called Niyata-vipāka, while those which being influenced by others cannot produce complete results are called Aniyata-vipāka.

J. The rule about uni-genital birth (life) is the general rule, but there are exceptions.

K. In respect of Niyata-vipāka Karmāśayas which are operative in that birth, the rule being operative in one life, holds good fully. They are fully gathered in that life. Therefore they are Ekabhavika.

L. In respect of Aniyata-vipāka Karmāśayas which are to bear fruit in some future life, that rule does not apply, for there are three courses which such Karmas may take :—

(a) The unfructified Karma, may be destroyed *e.g.* virtue is destroyed by vice and vice-versa. The vicious Karmāśaya born of latency of sin arising out of anger, is destroyed by the habit born of constant practice of non-anger. Therefore it cannot be said that the rule that when a Karma is done its result must be borne, is not without exception. Unless it is destroyed by a contrary action or by proper insight, Karma inevitably bears fruit.

As the Karmāśaya gathered in one life can be destroyed to some extent, the uni-genital rule does not fully apply to Karmāśaya which is due to be operative in some future life.

(b) When a minor Karmāśaya matures with a chief Karmāśaya it is manifested feebly ; hence the rule that it would fructify in the following birth, does not apply in this case.

Dominant or chief Karmāśaya=that which is capable of bearing fruit independently.

Minor Karmāśaya=that which is late in action or is there in a secondary position.

The latency of Karma done under intense lust, anger, spirit of forgiveness, charity, etc. is dominant Karmāśaya. It is always ready to fructify. Its opposite, the minor Karmāśaya, does not become operative independently; it acts as secondary to the chief Karmāśaya. The Karmāśaya responsible for future births, is thus an aggregate of primary and secondary ones. The minor Karmāśayas do not fructify completely; so the rule that 'the result of all actions in this life will come about in the following life' is not fully applicable in the case of minor ones.

(c) When a very strong or primary Karmāśaya bears fruit, the opposite secondary one remains subdued. It does not bear fruit at the time, but it can fructify at some future time if it is roused by some kindred Karmāśaya.

In this case also the rule of fructification in the next birth, also does not apply, as the minor Karmas of one life remain suppressed in it. An example of this is as follows:—A man does pious deeds in his boyhood. Then in his youth he does many beastly acts through greed. At the time of his death, the fully mature latencies of sin form the appropriate Karmāśayas. As a result, the life of a beast that he gets, does not show the result of the pious actions done previously; but such of the pious deeds as are enjoyable in a human life, remain stored up, and they will become operative when he is again born as a man. These will be helpful when he does pious acts in his subsequent human life. In this illustration the pious and vicious actions should be understood to be not mutually antagonistic. If they had been so, the vice would have killed the effect of the virtuous deeds. Suppose, forgiveness is a virtue and stealing a vice. Larceny does not destroy forgiveness but only anger or non-forgiveness will do it.

M. If the commentary is read after studying these rules, it will become quite clear.

ते ह्यादपरितापफलाः पुण्यापुण्यहेतुत्वाद् ॥ १४ ॥

भाष्यम्—ते जन्मायुर्भोगाः पुण्यहेतुकाः सुखफलाः, अपुण्यहेतुकाः दुःखफला इति । यथा चेदं दुःखं प्रतिकूलात्मकमेवं विषयसुखकालेऽपि दुःखमस्त्येव प्रतिकूलात्मकं योगिनः ॥ १४ ॥

Because Of Virtue And Vice They (Birth, Span And Experience) Produce Pleasurable And Painful Experiences. 14.

They *i.e.* the species in which birth takes place, the span of life and the experience therein, produce happiness if caused by virtue, while they produce misery if caused by vice(I). Just as misery is undesirable (to ordinary beings) so to a yogin's mind the enjoyment of pleasurable objects is painfully undesirable.

(I) The causes of misery are nescience, egoism, attachment, aversion and fear. Consequently actions which are opposed to them or weaken them are considered virtuous, while actions which support them are vicious.

Contentment, forgiveness, self-restraint, non-covetousness, cleanliness, discipline of the senses, wisdom, discriminative learning, truth and non-anger, these ten are regarded as pious acts. Amity and kindness as well as benevolence and charity based on them, are also regarded as virtues because they are partially opposed to nescience. Actions opposed to virtue, *e.g.* anger, greed, violence based on ignorance, untruth, incontinence are sinful actions. According to Āchārya Gauḍapāda Yama, Niyama, (*vide* II-29) compassion and charity are religious or virtuous acts.

भाष्यम्—कथं तदुपपद्यते ?—

परिणामतापसंस्कारदुःखैर्गणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ १५ ॥

सर्वस्यायं रागानुविद्धचेतनाऽचेतनसाधनाधीनः सुखानुभव इति तत्रास्ति रागजः कर्माशयः । तथा च द्वेष्टि दुःखसाधनानि मुञ्चति चेति द्वेषमोहकृतोऽप्यस्ति कर्माशयः । तथा चोक्तम् । नानुपहत्य भूतानि उपभोगः सम्भवतीति हिंसाकृतोऽप्यस्ति शारीरः कर्माशय इति, विषयसुखं चाविदेत्युक्तम् । या भोगेष्ट्विन्द्रियाणां तृप्तेरुपशान्तिस्तत्सुखम्, या लौल्यादनुपशान्तिस्तदुदुःखम् ।

न चेन्द्रियाणां भोगाभ्यासेन वैदृष्यं कर्तुं शक्यं, कस्मात् ? यतो भोगाभ्यासमनु विवर्हेन्ते रागाः कौशलानि चेन्द्रियाणामिति, तस्मादनुपायः सुखस्य भोगाभ्यास इति । स खल्वयं वृद्धिकविषभीत इवाशौविषेण दष्टो यः सुखार्थी विषयानु-वासितो महति दुःखपङ्के निमग्न इति । एषा परिणामदुःखता नाम प्रतिकूला सुखावस्थायामपि योगिनमेव क्लिश्नाति ।

अथ का तापदुःखता ? सर्वस्य द्वेषानुविद्धचेतनाचेतनसाधनाधीनस्तापानु-भव इति तत्रास्ति द्वेषजः कर्माशयः । सुखसाधनानि च प्रार्थयमानः कायेन वाचा मनसा च परिस्पन्दते ततः परमनुगृह्णात्युपहन्ति च, इति परानुग्रहपीडाभ्यां धर्मा-धर्मावुपचिनोति, स कर्माशयो लोभान्मोहाच्च भवति । इत्येषा ताप-दुःखतोच्यते ।

का पुनस्संस्कारदुःखता ? सुखानुभवात्सुखसंस्काराशयो दुःखानुभवादपि दुःखसंस्काराशय इति, एवं कर्मभ्यो विपाकेऽनुभूयमाने सुखे दुःखे वा पुनः कर्माशयप्रचय इति । एवमिदमनादि दुःखस्रोतो विप्रसृतं योगिनमेव प्रतिकूला-त्मकत्वादुद्देजयति, कस्मात् ? अक्षिपात्रकल्पो हि विद्वानिति । यथोर्णातन्तु-रक्षिपात्रे न्यस्तः स्पर्शेन दुःखयति नान्येषु गात्रावयवेषु, एवमेतानि दुःखानि अक्षिपात्रकल्पं योगिनमेव क्लिश्नन्ति नेतरं प्रतिपत्तारम् । इतरन्तु स्वकर्मोपहतं दुःखमुपात्तमुपात्तं त्यजन्तं त्यक्तं त्यक्तमुपाददानमनादिवासनाविचित्रया चित्त-वृत्त्या समन्ततोऽनुविद्धमिवाविद्यया हातव्य एवाहंकारममकारानुपातिनं जातं जातं वाह्याध्यात्मिकोभयनिमित्तास्त्रिपर्वाणस्तापा अनुभवन्ते । तदेवमनादिदुःखस्रोतसा व्युद्ध्यमानमात्मानं भूतग्रामं च दृष्ट्वा योगी सर्वदुःखक्षयकारणं सम्यग्दर्शनं शरणं प्रपद्यत इति ।

गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः । प्रख्याप्रवृत्तिस्थितिरूपा बुद्धि-गुणाः परस्परानुग्रहतन्त्रा भूत्वा शान्तं घोरं मूढं वा प्रत्ययं त्रिगुणमेवारभन्ते । चलं च गुणवृत्तिमिति क्षिप्रपरिणामि चित्तमुक्तम् । 'रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुध्यन्ते सामान्यानि त्वतिशयैः सह प्रवर्तन्ते ।' एवमेते गुणा इतरैतराश्रयेणोपाजितसुखदुःखमोहप्रत्यया इति सर्वे सर्वरूपा भवन्ति, गुणप्रधान-भावकृतस्त्वेषां विशेष इति । तस्माद्दुःखमेव सर्वं विवेकिन इति ।

तदस्य महतो दुःखसमुदायस्य प्रभवबीजमविद्या, तस्याश्च सम्यग्दर्शन-मभावहेतुः । यथा चिकित्साशास्त्रं चतुर्व्यूहं रोगी रोगहेतुरारोग्यन्मैषज्य-

मित्येवमिदमपि शास्त्रं चतुर्व्यूहमेव, तद्यथा संसारस्संसारहेतुर्मोक्षो मोक्षोपाय इति । तत्र दुःखबहुलः संसारो हेयः, प्रधानपुरुषयोः संयोगो हेयहेतुः, संयोग-स्यात्यन्तिको निवृत्तिर्हानिः, हानोपायः सम्यग्दर्शनम् । तत्र हातुः स्वरूपमुपादेयं हेयं वा न भवितुमर्हति इति, हाने तस्योच्छेदवादप्रसङ्गः, उपादाने च हेतुवादः, उभयप्रत्याख्यानं च शाश्वतवाद इत्येतत्सम्यग्दर्शनम् ॥ १५ ॥

How can that be known (that yogins feel misery even when enjoying pleasurable objects of senses) ?

On Account Of The Three Forms Of Misery, viz. Resultant, Afflictive And That Due To Latent Impressions And Because Of The Oppositionist Nature Of The Modifications Of The Guṇas, Everything (Including Enjoyment Of The Pleasurable Objects Of The Senses) Is Painful To The Discriminating Persons (I). 15.

Experience of happiness is the outcome of devotion to objects of attachment whether animate (*e.g.* wife and family) or inanimate (*e.g.* house etc.). From such feeling of happiness arises Karmāśaya based on attachment. Similarly, objects which cause suffering are hated by all and men are stupefied by them. This is how Karmāśaya is born of hatred and stupefaction. This has been explained before. No enjoyment is possible without injury to another. Thus in the enjoyment of objects, bodily Karmāśaya based on violence is formed. The enjoyment of objects has therefore been called nescience. (In other words) When through gratification of the thirst for objects, the senses are calmed and do not go back to the objects—that is happiness; while restlessness due to thirst for enjoyment is unhappiness (2). Through practice (or continuance) of enjoyment the senses cannot be inclined to renunciation, for enjoyment increases attachment as well as the adroitness of the senses. That is why enjoyment is not the means of attain-

ing spiritual happiness. As a person afraid of the sting of a scorpion feels when bitten by a snake, so a seeker of happiness through enjoyment of objects (actually), gets into the deep slough of misery. These adverse experiences, entailing misery in the end, even though pleasant for the time being, cause unhappiness to yogins only (*i.e.* things that cause unhappiness in the long run to a non-yogin are regarded as unhappiness by a discriminating yogin even when it is producing pleasure).

What is pain arising out of anxiety? Everyone feels pain when animate and inanimate objects are pursued with aversion. This gives rise to the Karmāśaya of aversion. Again, when men seek pleasure with body, mind and words, they either favour, or cause pain to, others, which results in accumulation of piety or impiety. This latent deposit of Karma is the result of greed and infatuation. This is called afflictive misery.

What is the painfulness of Saṁskāra (latency)? As the enjoyment of pleasure gives rise to corresponding latency, so the experience of suffering leaves behind the latency of suffering. Thus from Karma, from which pleasurable or painful experience is felt (from that Vāsanā), Karmāśaya is again gathered(3). In this way the eternal stream of misery causes distress only to a yogin, because the mind of a wise man is as tender as an eye-ball. As a cobweb falling on an eye-ball hurts it by the touch, but no other part of the body, so these miseries (due to the mutative nature of things) affect only a yogin who is as tender as an eye-ball and not others. These other common people, under the influence of nescience in their mind eternally variegated by Vāsanā and subject to the forsakable 'me' and 'mine' feelings suffer from the misery due to their

own deeds. They repeatedly give up this misery and again take to them with the result that they are born again and again and are thus overwhelmed by three-fold sorrow produced by external and internal causes. The yogin, however, seeing himself and others carried away by this eternal flow of misery takes refuge in right knowledge for the elimination of all sorrows.

On account of the mutual opposition of the modifications of the Guṇas, everything is sorrowful to a discriminating person. 'The phases of the Buddhi in the shape of Sattva, Rajas and Tamas, reacting on one another, give rise to tranquil, vehement or stupefied experience. The Guṇa productions are in a state of flux *i.e.* always mutating, and that is why the mind has been called fast-changing. When any of the forms of the Buddhi (they are eight in number *viz.* merit and demerit, right and wrong, apprehension, the spirit of detachment and attachment, masterfulness and its opposite) and its states (they are three in number *viz.* tranquility, misery and stupor) become more intense it opposes the weaker ones, while feebler forms and states co-operate with the stronger ones.' Thus by admixture the Guṇas produce experience of pleasure, pain and stupor. So all experience has the aspect of all the Guṇas *viz.* Sattva, Rajas and Tamas, but their specific characters *e.g.* the Sāttvika, the Rājasika and the Tāmasika ones are caused by the preponderance of one or other of the Guṇas. For that reason (*viz.* that nothing can be purely Sāttvika or producer of pleasure only), to a discriminating person everything (even worldly pleasure) is full of misery.

Nescience or spiritual ignorance is the cause of the prevalence of the vast extent of misery, while right knowledge is the cause of disappearance of nescience. As

medical science has four divisions, illness, cause of illness, recovery and therapeutics—so this philosophy of salvation has four parts *viz.* cycle of births and deaths, its cause, liberation and the way to liberation. Of these the round of birth and death is *Heya i.e.* to be avoided, the association of *Puruṣa* and *Pradhāna* (*Prakṛti*) is *Heyahetu* or is the cause of this avoidable circumstance, perpetual stoppage of this association is *Hāna* or the escape and right knowledge is the means of escaping *Hānopāya*. Of these the real nature of the liberator *Puruṣa* is not to be conceived as something either avoidable or attainable ; as in the former case it would entail the theory of its destruction and in the latter case it would entail the theory of its generation (*i.e.* having a cause). When both these views are rejected, the doctrine of eternal immutability will remain. This is Right Knowledge (4).

(I) Worldliness entailing births is full of misery. Wise yogins of pure character finding this birth and rebirth to be full of sorrow, try to bring about its cessation. Attachment brings about sorrow in the end. Hatred brings about sorrow through worry, while through latencies of pleasure and misery arise sorrows due to those latencies. Although attachment arises from pleasure and pleasure is derived from attachment, yet in the long run much misery arises therefrom ; this has been clearly shown by the commentator.

Hatred grows towards painful things and so a feeling of sorrow is inevitable where there is hatred. When pleasure and pain are experienced, they produce subconscious latencies in the shape of *Vāsanā*. The unlimited number of past latencies causing remembrance thereof, also produces suffering. When a latency is actualised it brings recollection of misery like that of a fell disease. But *Vāsanā* being the field of *Karmāśaya*, is the cause of utmost misery, because the latencies of *Vāsanā* are the sources of the collection of the *Karmāśaya*.

Hatred is a form of misapprehension, that is why it causes suffering. It might be asked 'Does not pleasure arise from hatred

towards sin? It does not cause misery'. That's true. Hatred towards sin means hatred towards sorrow. If misery is remedied thereby, it would bring happiness. In effecting the remedy, however, there is sorrow but it is very small, while in the end happiness is greater. Hatred towards sin arises out of experience of misery in it; so misery out of hatred and hatred out of misery are the two unmistakable signs of hatred.

The ultimate misery arising out of attachment is a future contingency, the worry out of hatred is a present one, while the latency of sorrow is a past one. This is the opinion of the author of Maniprabhā which is very much like the statement of the commentator, the purport of which is that there is pleasure in attachment but it brings pain in the long run, while in pain it is misery both in the present and in the future. From latencies of past sorrows, there is misery in the future. Thus from all the three sides there is inevitable misery in the future, which should be shunned.

From an analysis of the character of effects it is understood that worldliness is responsible for all miseries. From an examination of the basic causes it would also appear that it is impossible to get pure, uninterrupted pleasure out of the round of birth and rebirth. The three Guṇas, Sattva, Rajas and Tamas constitute the material of the mind. By their nature, they work together. If in any work the preponderance of one particular Guṇa is noticed, it is called after that Guṇa as Sāttvika, Rājasika or Tāmasika. In Sāttvika objects, Rajas and Tamas are also hidden. Happiness, misery and stupor are respectively Sāttvika, Rājasika and Tāmasika modifications. As in every modification all the three Guṇas are present, there cannot be uninterrupted happiness free from Rajas and Tamas, and on account of the 'subversive' character of the Guṇas their modifications go on dominating one another. That is why misery and stupor are inevitable after happiness. Therefore it is impossible to get uninterrupted pleasure in this world.

(2) If happiness is attempted to be acquired through enjoyment, attachment and efficiency of the senses increase, which in the long run bring greater unhappiness

(3) Latency here refers to latent sub-conscious impressions

in the shape of Vāsanā—not the latent impressions of actions viz. piety and impiety. These latter have been referred to in connection with change and miseries. Vāsanā only produces memory. That memory is of births, longevity and experience. Vāsanā does not produce pain by itself but it being the receptacle of the latent impressions of pious and vicious Karmāśaya becomes the cause of unhappiness. The case is like that of an oven which is not the direct cause of burn but which burns on account of stored burning fuel which causes the burn. Vāsanā is like that. In the oven of Vāsanā the Karmāśaya fuel is stored which causes the burn of misery.

(4) The agent which destroys misery is not by nature something to be attained i.e. the Puruṣa who is the destroyer of misery is not changed into either the cause or the effect. Otherwise, the Puruṣa becomes mutable, and the unalterable state of liberation becomes impossible. Nevertheless the existence of the agent cannot be eliminated altogether i.e. the theory that there is no Puruṣa beyond the mind is not tenable. If that were so, there would be no inclination towards elimination of misery. Cessation of misery and cessation of the mind are the same thing. If there were nothing as a basic entity beyond the mind, there could be no effort for the complete cessation of the mind. In fact we practise for liberation with the resolution 'let me be free from misery by suspending the activities of the mind'. It is rational to think that 'I shall be free from misery when the activities of the mind are stopped' i.e. there shall then remain a pure 'I' free from the pangs of misery. The Self beyond the mind is the real nature of the agent. If the existence of that agent is not admitted, then the question 'for whose sake is liberation being sought?' cannot be answered.

Therefore both the viewpoints,—that the agent is an attainable entity and that it is not existent, are untenable; while the view that the agent in its real nature i.e. the Self, is eternal and immutably existent, embodies Right Knowledge.

भाष्यम्—तदेतच्छास्त्रं चतुर्व्यूहमित्यभिधीयते ।

हेयं दुःखमनागतम् ॥ १६ ॥

दुःखमतीतमुपभोगिनातिवाहितं न हेयपक्षे वर्तते, वर्तमानं च स्वक्षणे

भोगारूढमिति न तत् क्षणान्तरे हेयतामापद्यते । तस्माद् यदेवानागतं दुःखं तदेवाक्षिपात्रकल्पं योगिनं क्षिप्राति, नेतरं प्रतिपत्तारं, तदेव हेयतामापद्यते ॥१६॥

That Is Why This Śāstra Has Been Described As Consisting Of Four Parts, Of Which Pain Which Is Yet To Come Is To Be Avoided. 16.

Past suffering cannot be avoided as it has already been undergone through experience. Present suffering is operative at the present moment, and cannot therefore be forsaken in the next moment. Hence that pain alone which has not yet been experienced, troubles the yogin who is as sensitive as an eye-ball, and not any other perceiver. Therefore that alone is the avoidable pain.

(I) 'What is avoidable': the most logical and clear answer to that is 'the pain that has not come yet'.

भाष्यम्—तस्माद् यदेव हेयमित्युच्यते तस्यैव कारणं प्रतिनिर्दिश्यते—

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ १७ ॥

द्रष्टा बुद्धेः प्रतिसंवेदी पुरुषः, दृश्याः बुद्धिसत्त्वोपाकृताः सर्वे धर्माः । तदेतद् दृश्यमयस्कान्तमणिकल्पं सन्निधिमात्रोपकारिदृश्यत्वेन भवति पुरुषस्य स्वं दृशिरूपस्य स्वामिनः । अनुभवकर्मविषयतामापन्नमन्य-स्वरूपेण प्रतिलब्धात्मकं स्वतन्त्रमपि परार्थत्वात् परतन्त्रम् । तयोर्दृग्दर्शनशक्तयोरनादिर्यक्तः संयोगो हेयहेतुः दुःखस्य कारणमित्यर्थः । तथा चोक्तम् 'तत्संयोगहेतुविवर्जनात् स्यादयमात्यन्तिको दुःखप्रतीकारः', कस्मात् ? दुःखहेतोः परिहार्यस्य प्रतिकारदर्शनात्, तद्यथा, पादतलस्य भेद्यता, कण्टकस्य भेत्तृत्वं, परिहारः कण्टकस्य पादानधिष्ठानं, पादव्याणव्यवहितेन वाऽधिष्ठानम् । एतत्तु यो वेद लोके स तत्र प्रतीकारमारभमाणो भेदजं दुःखं नाप्नोति कस्मात्, त्वित्वोपलब्धिसामर्थ्यादिति । अत्रापि तापकस्य रजसः सश्वमेव तप्यं कस्मात्, तपिक्रियायाः कर्मस्थत्वात्, सर्वे कर्मणि तपिक्रिया नापरिणामिनि निष्क्रिये चोवञ्चे । दर्शितविषयत्वात् सत्त्वे तु तप्यमाने तदाकारानुरोधी पुरुषोऽनुतप्यत इति दृश्यते ॥१७॥

For that reason the cause of that which has been mentioned as avoidable is being described.

Identification Of The Seer Or The Subject With The Seen Or The Object Is The Cause Of The Avoidable. 17.

The seer is the Puruṣa which is the reflector of the Buddhi (or pure sense) and the seen objects are the formations which are deposited on the Buddhi. Like a lodestone, the seen acts on that which is near it (1) by virtue of proximity. By its character of knowability, it becomes the property of the Puruṣa whose nature is Awareness; the knowable (or the Buddhi) becoming the object of experience or action is naturally revealed as another *i.e.* like Puruṣa (2), and though independent in itself, it becomes dependent as serving as the object of another *i.e.* Puruṣa (3). That beginningless conjunction between Consciousness and the object is the cause of the avoidable *i.e.* misery. That is why it has been said (by Āchārya Panchaśikṣā) by giving up the cause of conjunction with Buddhi, this absolute remedy of affliction can be effected', because it is seen that the avoidable cause of trouble can be remedied. For example, the sole of the foot being susceptible to damage from thorn, the piercing power of the thorn can be avoided by not putting the foot on the thorn, or by having a shoe on. One who knows these three can avoid the trouble arising from a thorn by adopting a remedy. How? By the ability to know the nature of the three. In spiritual matters also, Sattva is excited by the pain-causing Rajas, because the power to cause pain is dependent on action in some other thing, and which cannot take place in the immutable and inactive knower that is the Self. Since the objects in Buddhi are shown to the Puruṣa, when the object is charged with pain, the Puruṣa is also pained reflexively (4).

(I) The comparison with the magnet means that although Puruṣa undergoes no change and does not come into contact with the knowable, the object (knowable) on account of its proximity to the Puruṣa becomes cognisable. Proximity here does not indicate spatial nearness, but it is proximity as in the notion of the relation between the property (knowable) and the proprietor (knower) *i.e.* the sort of notion implied by the words 'I am the knower of it'. In this statement 'it' or knowable is seen or understood by feeling or being object of action. The object of action and feeling is of three kinds :—The perceptible, the usable (*i.e.* property of being used), and the retentive. The usable objects are those of the organs of action, they are tangible actions. Retentiveness is in the action of the Prāṇas and the latent impressions. They are intangible action and indistinct feeling. Active and retentive objects also are felt. Perceptible objects are directly apprehended. It is cognised that the knower of these notions is 'I'. That cognition is Buddhi. 'I know also that I am the knower of objects'. The target of this last 'I' of 'I am the knower' is the pure Seer which is the reflector of the Buddhi or the empiric ego (*vide* I-7).

The nature of the union (correlation) is being clearly stated here. That there is contact between the Seer and the seen is a fact and is a common experience. Therefore I-sense is the point of contact between the knower and the knowable.

Now the character of this union has to be understood. For that, the various kinds of union and their symptoms have to be known. When more than one separate thing is understood as not separate or without any gap between them, they are said to be united. Contact or union may be of three kinds *viz.* spatial, temporal, or undistinguished by either of them.

External objects situated without any gap represent spatial union. It is not necessary to give any example of this. The contact of notions that exist only in time *i.e.* which appear and disappear in time, or what extends over both time and space is known as union in time, for example the contact of the feeling of happiness etc. and knowledge. Knowledge is a state of the mind, happiness is also a state of the mind. Because it is not possible for knowledge and the feeling of happiness to be present or felt at the same time, they are really perceived one after the

other (it being noted that only what is directly perceived is present) but the interval between the two is not noticeable or perceivable. That is why both are regarded as being present and perceived as simultaneous. The union of entities which are beyond time and space is neither in time nor in space. The only instance of such union or contact is the idea of the ultimate knower and the ultimate knowable as one or united or identical. Like all other forms of knowledge, the knowledge of contact may be both correct and otherwise. When we use the word 'contact' with reference to an actual state of things, then its usage is correct, *e.g.* the contact between a bird and a tree represents a correct state of affairs. But when through defective vision things, though separate, are regarded as being united, that is incorrect knowledge. But it is true that, whether correct or incorrect, in both cases they are appearing to the observer as united. 'Contact' or 'union' or a form of 'proximity' is only a word while the united objects are real things. The concept conveyed by a word exists though there may not be a real object beyond it. (The concept of the words may be correct, but there may not be a real entity).

When separate things come into contact that involves action, that action might be of one, of both, or of the cogniser of the contact. This need not be illustrated, but it is to be noted that if through the action of the cogniser separate things are regarded as united then it is only an incorrect cognition.

The Seer and the primal knowable are not entities extending over time and space. Time and space are forms of knowledge; therefore, the knower thereof is an entity beyond time and space. Also, the material of that knowledge (*viz.* the three Guṇas) would be naturally something beyond time and space. For these reasons the contact of the Seer and the seen is neither spatial co-existence nor presence at the same time. More so, as they are not mental characteristics or substrata thereof, their union cannot be in time. The Ultimate Seer and the Ultimate Seen are not characteristics of anything; nor are they the aggregates of any real characteristics. Therefore, they are not entities united in time. In Puruṣa there is no such characteristic as past or present, because such things are mutable. Primordial Prakṛti has also no characteristic as past or present.

Sentience, activity and retention are not characteristics but basic nature. The question might be asked in this connection that if activity is mutative, then why should it not be a characteristic? Basic activity is not mutative but only mutation (*i.e.* 'mutation in itself', not a manifest mutative phenomenon). It is always there. If it had ever been without mutation, then Rajas would have been changeable (by being mutative and not-mutative). In this way the Seer and the seen, being beyond the purview of the characteristic and the characterised, are beyond the touch of time. Thus as they are beyond time and space their contact is of the peculiar nature of distinctionless union. The Seer and the seen being separate entities, to regard them as not separate is wrong cognition; therefore misapprehension is the root of this (idea of) contact; hence the aphorism 'Its cause is nescience'.

Who is the cogniser of the contact? It is 'I' who am its cogniser, because I think that I am the body etc. as well as that I am the knower. I am the product of that union, therefore, how can I know that union? Why not? I come into being or I come to know it after the contact takes place. During each knowledge, the knower and the known remain united; after that by analysis we know that there are separate entities therein as knower and knowable. That is why we then say that knowledge is the union of the knower and the knowable; or in other words, it is the inclusion of two different concepts, *viz.* the knower and the knowable in one conception. We think 'I know myself'. This happens because our basis being a self-expressive entity that faculty is present in the 'I'-sense. That is why although 'I'-sense is the result of the contact, I understand that I am both the Seer and the seen.

From whose action does this contact arise? From the action of the Rajas in the knowable. The sentience being roused by Rajas, *i.e.* appearing as the Seer, is the 'I'-sense or union between the Seer and the seen. These two entities have the competence to create an idea of master and agent (see I-4). 'I'-sense is a knowledge or a sort of sentience representing the conception of their union.

How is this contact perpetuated? By the latent impression of the idea of the contact. From erroneous latency of wrong cognition comes wrong knowledge of 'I'-sense, and that is how the 'I'-sense is propagated. Every perception rises and dissolves, and another perception takes place; that is why this contact has a break and is not continuous. As the knower and the knowable exist from time without beginning, this form of intermittent union (like the 'I'-sense) is like an eternal flow, *i.e.* momentary contact and break are going on from time without beginning (it is, however, to be noted that though it might be beginningless it need not be endless). Of this flow of erroneous non-discrimination having no beginning the question cannot be asked as to when this contact began. Therefore, the idea entertained by many that once Prakṛti and Puruṣa were separate and suddenly their union took place, is very unphilosophical and irrational. The opposite idea or Viveka is the conception of the knower and the knowable as being separate which would shut out the other (erroneous) knowledge. When other Vṛttis stop, discrimination also ceases like a lamp going out for want of oil. That is breach of the contact between the knower and the knowable. It should, however, be noted that Puruṣa is equally witness to (*i.e.* disinterested in) both the contact and its break. This union beyond time and space of the knower and the knowable is indicative of the natural ability of both.

The term union or identity applied to the knower and the knowable is only an expression of nearness and it is based on misapprehension. Misapprehension relates to more than one existing thing, thus real things being its material and subject, as well as it being a kind of knowledge, the united things, *viz.* 'I'-sense, desire, pleasure, pain etc. arising therefrom are also realities; liberation from sorrow by true knowledge arising out of existing discriminative discernment is also thus a reality. The object of knowledge may be real or not, but its knowledge is a reality and it can never be non-existent.

Remaining contiguous is called spatial contact and to go near is called effecting contact. 'Remaining near' is not a thing but a particular condition of things. So 'going near' is an action, the result of which is the meaning of the word 'contact'.

When things are united or conceived to be united, change might be noticed in their properties. For example, when copper and zinc get mixed they become yellow, but if minutely observed, it will be found that they retain their own individualities. Similarly, when the knower and the knowable are regarded as united, the knower looks like the knowable and the knowable like the knower : that is 'I'-sense and the creation born of that union.

Briefly, an analysis of the arguments relating to the union is as follows :

Spatial contact is existence side by side. What is union in time ? Time = flow of moments. Two moments cannot exist simultaneously. So there cannot be uninterrupted simultaneous existence or contact in point of time. The example of contact in point of time is the conception of past, present and future states existing at the same time. In other words, when we say that the past and the future are existing, we think that the present, past and the future are there without any interval. Therefore, contact in point of time is possible only in the substratum where the threefold characteristics of past, present and future unite.

The union of the Seer and the seen is neither spatial nor in time, *i.e.* it is neither staying side by side nor a conglomeration of characteristics. Knowability is not a characteristic of the Seer, nor awareness that of the seen. They are separate, disunited entities. Their contact or identity is in the 'I'-sense, because it is felt that a portion of 'I' is the knower and a portion is the known. We, however, realise this later, not at the time when the 'I'-sense is formed. This union becomes possible on account of the peculiar competence of each, —the power of seeing of one and of being seen of the other. In this case, to regard two distinct entities as one is wrong cognition and nescience is the cause of the union. As this wrong knowledge is without beginning, the^o contact is also regarded as beginningless. When we speak of a Seer, it implies something to be seen and when we speak of something as seen, it involves a seer ; the thought of this co-relation is inescapable.

(2) The expression 'Revealed as another' means that the knowable is cognised as of a nature different from its own, viz. of the nature which is consciousness. In reality, a knowable is by nature unrevealed. It is revealed by contact with pure consciousness. A knowable object is revealed only by consciousness itself. The position has to be clearly understood. If the sun is partially covered by an opaque substance, the latter appears as a black spot. In fact, by that only a part of the sun is unseen. Imagine that the opaque cover is quadrangular. Then it will have to be said that a quadrangular part of the sun is not being seen. In fact, that quadrangular thing is being known by the light of the sun. The relationship between the Seer and the seen is like that. To know an object (knowable) is not to know the Seer fully. For instance, when I know blue it is realisation of a knowable. Blue is only a particular conglomeration of minute light elements. There is no blueness in the minutest particles or light monads. Blueness is known only from the particular form of collection. The minutest particles of light are without any colour. Its perception is only a modification or particular action of the ego. The Action of the ego really means the feeling that 'I am liable to change'. Change means a flow of ideas relating to lapse of previous condition, and appearance of a subsequent condition. The subtlest indicator of change is Kṣaṇa (moment). Therefore, in reality, the perception of blueness is appearance and disappearance of the ego in the flow of moments, although in ordinary conditions that disappearance is not noticeable. When the 'I'-sense disappears (i.e. when the mind ceases to act) the Seer stays in Himself; when it appears the Seer looks like the thing seen. Thus between two closed states of the mind (when the Seer stays in Himself), in the conception of the Seer not staying in Himself, i.e. in the unreal view of the Seer, is momentary perception of an object. The collective form of such perceptions is knowledge of blue etc. Thus it is seen that knowledge of objects, that is, perception of a knowable, is not to know the Seer in a particular way. The 'I'-sense is primarily revealed by the Seer. The knowledge of blueness etc. is only a modified 'I'-sense. In that way they are also revealed by the self-expression or absolute consciousness of the Seer.

This is being further elucidated. 'I know blueness'—in this knowledge of an object, the Seer is also included ('I know that I am knowing'—this is knowledge relating to the Seer). Knowledge of blueness is an aggregate of many subtle actions of the mind. All such actions have the character of appearing and disappearing. In reality actions only mean the flow of appearing and disappearing states. In that flow, every disappearance is the state of the Seer staying in Himself and every appearing is the opposite of that state. So the intermediate state between two disappearances is the non-perception of the nature of the Self or perception of non-staying in Self. That is the characteristic of the knowable. As in the previous illustration regarding the sun, the solar exposition only shows the size of the cover, so the momentary perceptions are shown by comparison with the Self. This is why an object is only realisable through another, *i.e.* the nature of the Self.

(3) The knowable—though distinct is dependent on another as it serves as the object of another. The basic state of the object is the unmanifest. If not seen by the Seer, the object remains unmanifested. Due to its inherent changeability it is, however, going on mutating. In that respect it is an independent entity. But as it is seen by the Seer, it is His object—and as such is dependent. As a matter of fact, all manifested entities are either objects of experience as good or evil or they are for bringing about salvation. Saving that, *i.e.* except serving as the object of the Self, the object has no other purpose of being a knowable. From that point of view an object is dependent, as cattle, though independent themselves, are dependent, being for the service of men and being under their control.

(4) The sentient state is Sattva. Where there is preponderance of sentience, and deficiency of mutation and retention (Rajas and Tamas) that is the sentient state. Sentient state is always pleasant or desirable, because comparative lack of action and more of sentience is the nature of a pleasant state. Everyone knows that on the cessation of overactivity or when normal activity is not exceeded, the feeling that arises therefrom is the pleasant feeling. Normal activity is that which the senses are habituated to do. When through such action, inertness disappears, the feeling that arises is pleasure. Without more of perception

and comparatively little activity, pleasurable sensation does not arise. Pleasure and pain, sentience and activity are comparative states. Feeling of bodily comfort means the feeling arising out of the normal working of the system, while uneasiness arises from overstimulation through foreign causes. When mental action in the shape of desire is normal it gives pleasure but when it is too much it causes pain. Again when on getting a wished-for object desire is satisfied (*i.e.* overaction of the mind ceases), pleasure is derived. In stupor, *i.e.* in a state in which there is no sensation of pleasure or pain, there is very little activity but sentience is indistinct. In comparison with that, there is more sentience in pleasure. Therefore, quieter sentient state (Sattva) is inseparable from pleasure while active state or Rajas is associated with pain—mental or physical. When Sattva is overcome by Rajas, pain is felt. That is why the commentator has spoken of Sattva as the object to be heated and Rajas as the heater. Puruṣa who is beyond the reach of heating is the impartial observer of heat as well as absence of heat—an absolute Seer. When Sattva is heated or influenced by overactivity the witness thereof—the Puruṣa—appears also as heated. Similarly, when there is excess of Sattva, he appears as full of bliss. But that sort of transformed appearance is not real. That is only an imputed characteristic. In reality, by the action of heat (of Rajas), Sattva is modified or altered. Impartial witnessing of the modifications is Puruṣa's experiencing the thing presented.

भाष्यम्—दृश्यस्वरूपमुच्यते—

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥

प्रकाशशीलं सत्त्वं, क्रियाशीलं रजः, स्थितिशीलं तम इत्येते गुणाः परस्परोपरक्तप्रविभागाः संयोगविभागधर्माण इतरेतरोपाश्रयेणोपाज्जितमूर्त्तयः परस्पराङ्गाङ्गित्वेऽप्यसम्बिन्नशक्तिप्रविभागास्तुल्यजातीयास्तुल्यजातीयशक्तिभेदानुपातिनः प्रधानवैलथ्यामुपदर्शितसन्निधाना गुणत्वेऽपि च व्यापारमात्रेण प्रधानान्तर्णीतानुमितास्तिताः पुरुषार्थकर्त्तव्यतया प्रयुक्तसामर्थ्याः सन्निधिमात्रोपकारिणी-ऽयस्कान्तमणिकल्पाः प्रत्ययमन्तरेणैकतमस्य वृत्तिमनु वर्त्तमानाः प्रधानशब्दवाच्या भवन्ति, एतद्दृश्यमित्युच्यते । तदेतद्दृश्यं भूतेन्द्रियात्मकं भूतभावेन

पृथिव्यादिना सूक्ष्मस्थूलेन परिणमते, तथेन्द्रियभावेन श्रोत्रादिना सूक्ष्मस्थूलेन परिणमत इति । तत्तु नाप्रयोजनमपि तु प्रयोजनमुररीकृत्य प्रवर्त्तत इति भोगापवर्गार्थं हि तद्दृश्यं पुरुषस्येति । तत्रेष्टानिष्टगुणस्वरूपावधारणमविभागा-पन्नं भोगः, भोक्तुः स्वरूपावधारणमपवर्ग इति द्वयोरतिरिक्तमन्यद्दर्शनं नास्ति, तथा चोक्तम् 'अयन्तु खलु विषु गुणेषु कर्त्तृषु अकर्त्तरि च पुरुषे तुल्यातुल्यजातीये चतुर्थे तत्क्रियासाक्षिणि उपनीयमानान्सर्वभावानुपपन्नाननुपश्यन्न दर्शनमन्य-च्छङ्कत' इति ।

तावेतौ भोगापवर्गौ बुद्धिस्तौ बुद्धावेव वर्त्तमानौ कथं पुरुषे व्यपदिश्येते इति, यथा विजयः पराजयो वा योद्धृषु वर्त्तमानः स्वामिनि व्यपदिश्येते स हि तस्य फलस्य भोक्तेति । एवं बन्धमोक्षौ बुद्धावेव वर्त्तमानौ पुरुषे व्यपदिश्येते स हि तत्फलस्य भोक्तेति । बुद्धेरेव पुरुषार्थाऽपरिसमामिबन्धस्तदर्थवसायो मोक्ष इति । एतेन ग्रहणधारणोद्भापोद्गतश्वन्नानाभिनिवेशा बुद्धौ वर्त्तमानाः पुरुषेऽध्यारोपितसद्भावाः स हि तत्फलस्य भोक्तेति ॥ १८ ॥

The nature of objects (knowable) is being described—

The Object Or Knowable Is By Nature Sentient, Mutable And Inert. It Exists In The Form Of Elements And Sense-Organs, And Serves The Purpose Of Experience And Emancipation (1). 18.

Sentience is the characteristic of Sattva, mobility of Rajas and inertia of Tamas. These three Guṇas are distinct though mutually related, are uniting and separating, and they co-operate to produce manifest forms. Although organically related, their properties do not get mixed up. But when one of them produces effects of homogeneous nature the other two though non-homogeneous operate as associate causes, and they all are always ready to produce homogeneous effects in their states of predominance (2) while when (any two are) subdued their existence can be inferred as subsidiary to the dominant (3). Through their nature of being the object of the Puruṣa and on account of their ability

to produce forms they act by proximity as a lodestone does (4). They, in the absence of an appropriate cause (*i.e.* the exciting cause of merit or demerit) follow the lead of the dominant one (5). These Guṇas go by the name of Pradhāna. These are called objects or knowables, and they exist in the form of elements and are transformed as earth and other gross and subtle elements. Similarly, they exist in the form of sense-organs and are transformed as subtle or gross, auditory and other sense-organs (6). These objects do not operate without necessity. Rather, they act when there is need for serving the Puruṣa as its object. Therefore, an object moves only for catering experience or emancipation to the Puruṣa. Of these, the realisation of the essentially beneficial and injurious by identifying the spectator and the spectacle, is experience, while realising the true nature of the Puruṣa is emancipation or Apavarga. There is no other form of knowledge besides these two. That is why it has been said, 'Although the three Guṇas are active agents, the indiscriminating person looks upon all those experiences as natural which are presented by the Buddhi to the fourth principle (Puruṣa) who is really inactive, distinct from Buddhi in spite of some affinity and is only witness of its modifications, and so deluded persons do not suspect the existence of an unconditioned Awareness (beyond the empiric ego)'.

This experience and emancipation being creations of Buddhi and belonging to Buddhi itself, how can they be attributed to the Puruṣa? As victory or defeat on the part of actual fighters is ascribed to their commander who enjoys the result, so bondage and release being present in Buddhi are ascribed to the Puruṣa, who experiences them. Non-completion of the above objects

of the self is bondage of Buddhi (7), while their completion is liberation. Thus perception, retention, recollection, elimination, conception and determination although present in the intellect are assumed to be present in the Purṣua and He is regarded as experiencing them [see I-6 (1)].

(1) Sentient=knowing (in the context of subjective principles) or capable of being known (in the context of objective principles).

Mobility=subject to change.

Inert=opposed to sentience and mobility. All knowledge and all knowables are instances of sentience. All sorts of movement and action are instances of mutation. All forms of dispositions and retention are instances of inertness. The sentient and the other constituents get transformed in two series, *viz.* Bhūtas (elements) and senses, *i.e.* that of intentions and of intended. Intention is equivalent to knowing, acting and retaining, while intended stands for the knowable, the actions and the retained. Indeed knowledge, action and similar modifications are the outcome of the joint functioning of Sattva, Rajas and Tamas. That is why in each of them sentience, mobility and inertia are traceable. Take for example the knowledge of a tree; its knowledge or cognition aspect is sentience, the particular activity which produces it is mobility or the mobility aspect of it, while the potentialities, that being actualised have become the manifest knowledge, constitute its retentiveness or inertia aspect. Thus the awareness that is noticed in the internal instruments, in the sense-organs, in the organs of action and in the Prāṇas, is sentience, the change of state that is noticed is mobility while the stored state before and after the energy comes into play is retention. This describes sentience, mobility and inertia as forming the series of intentions. Perceptible colour, sound etc., motions or movables, and the obscures that resist cognition and action describe the series of the intended.

In fact, if we leave behind sentience, mobility and inertia we can know nothing of knowledge and the known, *i.e.* of the

subjective and the objective world. Truly speaking, there is nothing else to be known (as objects), sentience, mobility and inertia can be seen everywhere if only we know how to see. The external world is introduced by the five elemental properties of light, sound etc. In sound, for example, there is awareness, action which produces the awareness, and the stored energy which causes the action. Material objects like pot etc. are nothing but a collection of particular qualities like sound, touch etc., of particular actions and of particular forms of inertia like hardness etc. In the mind also the three properties of sentience, mobility and inertia are present in the form of cognition, conation and retention.

Thus we see that the internal and external worlds are in final analysis made up of only three fundamental Guṇas manifested as the sentient, the mobile and the inert. That whose nature is only sentience is called Sattva. The word Sattva means a thing or what is spoken of as 'it is' while being known. When it is illumined or understood, it is spoken of as existing, this is the reason for calling manifestation Sattva. The quality of being active is called Rajas. Rajas means dust; as dust tarnishes so Sattva is tarnished or disturbed by Rajas, and therefore it is so called. As action produces change of state, Sattva or steady existence becomes like non-existent or changes into a fluctuating state of appearance and disappearance. That is why action or Rajas is said to upset Sattva. Inertia is Tamas which means darkness. Like darkness it is thoroughly homogeneous and so goes unobserved like a covered object. Hence it is called Tamas.

Therefore, sentient Sattva, mobile Rajas and inert Tamas are the basic principles of the external and the internal worlds. There are no other basic principles to be known, *i.e.* there are none. All possible objects of thought come under these three Guṇas.

An object of knowable means anything that is capable of being revealed by the Subject or Puruṣa, *i.e.* that which is capable of being manifested when in contact with the Puruṣa. In fact, that which is manifested through association with the knower or the subject and is otherwise unmanifested is an

object or knowable. The elements and the senses, *i.e.* the knows and the knowings, constitute the world of objects; besides these there are no manifest objects. The elements and the senses consist of the three Guṇas; therefore, the three Guṇas are the basic objects. The difference between objects, *i.e.* between Dṛśya or knowables, and Grāhya or perceptible is this: The Dṛśyas are those which are manifested by the Puruṣa while the Grāhyas are those which are perceived by the (bodily) senses.

To the subject the whole world of objects appears in two ways, *i.e.* all Dṛśyas serve two objectives. Experience and liberation are those two objectives. Dṛśya is used as a means either to enjoyment or to a state transcending experience, *i.e.* liberation. Experience implies the cognitive acceptance of the object (Dṛśya) as desirable or as undesirable. Cognitive acceptance of the object means non-discrimination or taking the subject and the seen (the object) as not separate. Liberation implies realisation of the true nature of the subject, *i.e.* the discriminative awareness that the real 'I' or knower is not an object or knowable or that the subject is different from the object seen. As this knowledge results, there remains no further objective to be served and so it is called Apavarga or liberation or the attainment of the final goal. Then the invasion of the object ceases. Therefore, the characteristics of the object mentioned by the maker of the Sūtra are of deep significance, faultless and based on profound knowledge of the truth.

(2) The nature of each different Guṇa is influenced by the nature of the other two Guṇas. Guṇas are always known as transformed objects (as colour, pot etc.). In each manifestation, the three Guṇas are combined. When analysed it shows on one side Sattva, on the other Tamas and Rajas in the middle. When we speak of Sattva, Rajas and Tamas are bound to be there. So in the case of Rajas and Tamas.

Thus the Guṇas are influenced by one another. Sentience is always influenced by action and retention. So are also action and retention. Take for example knowledge of sound; its awareness aspect does not stand alone but is accompanied or tinted, so to say, by vibration and retention. So when divided into these classes as Sattva, Rajas and Tamas each is influenced by the other two.

Uniting and separating refer to association and dissociation with Puruṣa.

Depend on each other for producing an object or a manifestation. All objects are produced by the Guṇas by mutual co-operation. That is, in the Sattva or Sattva predominating state, the Rajas and Tamas states also remain as auxiliaries. There is no state which is exclusively Sāttvika or exclusively Rājasika or exclusively Tāmasika. Everywhere there is dominance of one and subordination of the other two.

Just as in a rope made of red, black and white strands the three remain distinct, even so the Guṇas remain unmixed, *i.e.* their properties of sentience, mobility and inertia remain separate and each retains its characteristic even under the influence of the others. Though unmixed, they are auxiliaries to one another. That is why it is said that 'they exhibit themselves in similar and dissimilar measures etc.' Due to innumerable types of Sāttvika, Rājasika and Tāmasika properties innumerable types of objects are produced. Whatever Guṇa is the principal ingredient of a state becomes distinctly manifest as the dominant ingredient of that state. As ancillary to it, however, other dissimilar Guṇas also become its ingredients. That is, if one Guṇa is dominant in a person, the other two Guṇas will exist in him in a subordinate state. For example, in a celestial body, which is the product of Sāttvika property, the the Rājas and Tāmas powers are also present as subsidiaries.

During the state of dominance each produces its own effect. Though in certain states, certain Guṇas remain ancillary, they assert themselves when the dominant one loses force as when the king dies, the prince nearest to him gets to the throne.

(3) When ancillary, their presence in a secondary form can be inferred from their effects, *e.g.* in the knowledge of sound. Though the knowledge is predominantly an object of the Sāttvika type it can be inferred that Rajas and Tamas are included in it. Although activity is not directly visible, we know that no sound is possible without vibration. Therefore, vibration is auxiliary to knowledge of sound or sentience, which is dominantly Sāttvika in character.

(4) Nature of being the object of the Puruṣa = experience and emancipation are the two states witnessed by the Puruṣa. Unless there is witnessing of the Puruṣa the Guṇas remain unmanifest. They have then no modifications and they cease to function. Hence their power of producing objects is dependent on Puruṣa's witnessing, *i.e.* they act for the sake of the Puruṣa. As only on account of the witnessing of the Puruṣa, the proximate Guṇas provide experience or liberation, they are said to produce result by nearness. This nearness is no spatial proximity but inclusion in the same cognition. 'I am conscious'—in this cognition both sentience and the insentient instruments of sense are included; that is the proximity of the Guṇas and the Puruṣa [(II-17) (I)].

As a lodestone draws iron whenever it comes near, although it does not enter into the iron, even so the Guṇas without entering into the Puruṣa produce effect only by nearness. The word 'Upakāra' means to act by nearness.

(5) "Without any cause etc." = the cause in which a particular Guṇa is dominant constitutes the Pratyaya. For instance, merit is the cause of Sāttvika modification. Of the three Guṇas the two which have no cause to manifest themselves, remain subsidiary to the dominant one. The Guṇas are collectively known as Pradhāna or Prakṛti. That which is the material cause of an object is called Prakṛti. Primordial Prakṛti is known as Pradhāna. Prakṛti in the shape of the three Guṇas constitutes the material cause of the entire internal and external phenomenal world.

Without a clear idea about the three Guṇas it is very difficult to comprehend Sāṃkhya-yoga or the philosophy of emancipation. That is why they are being described in greater detail here. All objects other than the Self can be broadly divided into two classes, *viz.* Grahya (lit. reception or the organic energies both mental and corporal) and Grāhya (lit. receivable or cognisable or knowable). All that are cognised constitute objects, while the instruments of reception are the senses. By these instruments objects are either known, moved or retained. Sound etc. are objects of knowledge, speech etc. are objects of action, and holding the body etc. are objects of retention. When sound as an object is analysed, sentient state

of the nature of knowledge of sound, mobile state of the nature of vibration and inert state of the nature of potential energy of vibration are obtained. In respect of touch etc. three similar states are obtainable.

In respect of sense-organs like the organ of speech etc. also, the same three states are noticeable. By the organ of speech sound is transformed into different alphabets, which constitute activity giving rise to words. The three states of sentience, mobility and inertia are also there. In objects where Tamas Guṇa predominates, *i.e.* in retentive objects the same rule applies.

When instruments of reception are analysed, similar three states are found. Take for instance the organ of hearing. Its property is to make the sound known. That property is its sentient state. The nervous impulse which is excited by external vibration and other actions of the ear are the result of its mutative property. The energy stored in the nerves and muscles when activated is transformed into knowledge and this constitutes the retentive state of the ear. Similarly, the tactile sense or muscular sense inhering in the motor organ of action constitutes the sentient aspect, the movement of the hand constitutes its mutative aspect while the energy underlying the nerves and muscles constitutes the retentive aspect.

These are external sense-organs. When the internal sense-organs are analysed they similarly reveal the three states of sentience, mutation and retention. In every mental modification one part is sentient, one mutative and the other retentive.

Thus we know that everything external or internal is like an aggregate of the three states of sentience, mutation and retention. Besides these, there is not nor can there be any other, fundamental material cause known. Thus Sattva, Rajas and Tamas are the three primal material causes of the world.

There is no action without energy or potentiality and no sensation without action. So sensation must be preceded by action and action by energy. They are thus inseparably linked. If there is one, there must be the other two, but the property which preponderates will give the name to the state. That

designation only indicates the relative nature. For example, sentience being predominant in knowledge it is called Sāttvika, *i.e.* compared to action it is more sentient. Again comparing two forms of knowledge if one is more illuminating than the other, it is called Sāttvika knowledge. If anything is called Sāttvika it must be understood that it is an individual falling under a collection and that there are Rājasika and Tāmasika individuals coming under it. The term Sāttvika indicates that it is more sentient in comparison with the other. There cannot be anything which would be purely Sāttvika. The same rule applies to Rājasika and Tāmasika. Therefore, the three Guṇas Sattva etc. are present both in species and in individuals.

This phenomenal world can for that reason be divided as Sāttvika, Rājasika or Tāmasika, but in regard to unreal or imaginary things there cannot be such distinction. Take for example the term 'Sattā' which means state of being or existence. State is nothing but being; so in this case there being no varieties, so scope of comparison can arise. When the idea denotes a real thing, it will be comparative according to the dominance of the Guṇas. It follows, therefore, that even though an imaginary thing may not be composed of the Guṇas, the Guṇas are the material cause of all mutable real things.

(6) The Guṇas constitute the basic of all knowables. The Bhūtas or elements and the senses or the instruments of reception are the mutated forms of the Guṇas. Its activity on account of which it is known, is of two kinds (in that the purpose served by it is of two kinds), *viz.* experience and emancipation from bondage. The Guṇas are the objects in their essence while the Bhūtas and the senses are the objects as evolved. The activity of the object is twofold—(I) as it results in attachment or (II) in detachment, *e.g.* attachment to objects of this world etc. and attachment to God. The result of the first is continuance of experience or the cycle of birth and death. While of the second it is release or cessation of the cycle.

Objectivity is the state of relationship between the subject Draṣṭā and the object Dṛśya. When on account of nescience the subject and the object appear as of the same kind, then

it is called experience. It is of two kinds—apprehension of things (i) as desirable and (ii) as undesirable, *e.g.* identification of the Seer and seen in the ideas 'I am happy' and 'I am unhappy'. When the Seer or subject and the seen or object are perceived to be separate as in 'I am free from pleasure and pain', it is called release (from bondage).

Experience is cognitive ; so is also emancipation. Puruṣa unaffectedly observes both pleasure and pain ; so also it observes releases. When both experience and release are forms of knowledge, the experiencer or observer means the knower. As by reference to the relationship with Dṛśya (seen), the Draṣṭā (Seer) is so called, so by reference to experience the Seer is called the subject of experience. The knower and the knowable being two different entities, the knower does not change with the mutation of the knowable. That is why the seer Puruṣa is the unchangeable and inseparable cause of seeing the seeable, whereas the seen is the mutable cause of that seeing. The commentator has illustrated by quoting the example of the commander and the soldiers the unchangeability and inaction of the subject of experience.

Pleasure and pain are by themselves unconscious and characteristics of Buddhi or intellect. Pleasure is the state caused by a particular favourable action on the instruments of reception. Therefore it is a particular action brought about by an unconscious thing. 'I am happy'—this feeling becomes a conscious state when referred to the conscious self, *i.e.* it appears as conscious. This has been called by the commentator before (I-7) as 'cognition of the mental fluctuations illumined by the Puruṣa.' Without relationship with Puruṣa, pleasure becomes insensible, invisible and unmanifest. Therefore the manifestation of happiness is dependent on the consciousness of the Puruṣa. That is why happiness etc. are said to be the objects of experience of the Puruṣa. It is because there is reflex consciousness from Puruṣa in pleasure and pain, that there is an inclination towards happiness and abandoning both pleasure and pain there is an inclination towards final release.

According to Sāṃkhya philosophy the experiencer is a kind of knower. Therefore the view that Puruṣa is the enjoyer or knower of experience and release is the logical view.

(7) Non-completion of the aim of the ego is the non-fulfilment of experience and non-attainment of release, while its completion is termination of experience and obtaining release. Witnessing of experience is called bondage while witnessing of release is called freedom. Thus bondage and freedom are not in the Puruṣa but in Buddhi, the witnessing only is in the Puruṣa.

Summing up all the original functions of the Buddhi or the internal (subjective) instruments of knowledge the commentator has enumerated them. They are reception, retention, recollection, elimination, conception and determination, and are the result of joint action of the mind.

Reception is the perception of an object by the sense-organs, organs of action and the Prāṇas. Perception of the state of the mind is also reception. By the sense-organs the sensations of light, sound etc., by the organs of action the knowledge regarding the arts of speech etc., by the Prāṇas the feeling of the state of the body and by the mind the perception of the feelings of pleasure or pain, are all examples of reception.

By retention everything felt is retained in the mind. All the latent impressions are the result of retention. Reception of retained things is memory or remembrance, it is a kind of cognition and not retention.

Recollection is the recalling or effort to bring to mind retained ideas. Things perceived are retained, and to bring back such things to mind is recollection.

Elimination is acceptance of certain recollected ideas and rejection of others.

Conception—A concept is a general idea or the idea that assimilates many notions and is formed by a process of elimination; and conception is knowledge involving concepts. This knowledge may be secular as well as spiritual. Zoology, Mineralogy etc. deal with secular knowledge while knowledge of the principles of gross and subtle elements constitutes spiritual knowledge.

Determination—Acting towards or away from, consequent upon conception. Subsequent to conceptual awareness the decision that an object is acceptable or not, takes place and

this is determination. The thought process may be analysed into these six steps. For example, the mind accepts many presentations like blue, yellow, sweet, sour etc. Then they are retained in the mind. Subsequently in retrospection they are remembered, when by elimination of the particular features generalities are conceived. Thus, light element is the common generalised factor of all colours—blue, yellow, etc. which are its specific forms. Light element is therefore an essence or concept and its knowledge is conception or the knowledge of essence. With the rise of the knowledge of the essential nature in this way, the decision that it is acceptable or otherwise is called Determination or Abhiniveśa. This is an example of the knowledge about elements; the ordinary knowledge of pots, cloths, etc. also follows this process [see I-6(i)].

They are present in all forms of fluctuating mind including the one-pointed, while in minds where fluctuations have stopped, they have stopped also. In all objects, worldly or spiritual, there are reception, retention etc. Reception is direct perception, retention is obscured reception, while effort to recall, selection from recalled things, conception on selected things and determining action thereon, are all retrospections. The knowledge of principles involving no reasoning is simple reception.

These processes are characteristics of the mind. When Buddhi is impure, reception occurs but does not discriminate between the Draṣṭā (Seer) and Dṛśya (seen or knowable). This is Avidyā or nescience, while the mind is enlightened the knowledge of the difference between the two becomes clear; and this is Vidyā or correct knowledge. Thus reception is only attributed to the Seer though it actually remains in Buddhi. Puruṣa is only the experiencer of the result of reception or a Seer of what is happening in the mind.

भाष्यम्—दृष्टवान्तु गुणानां स्वरूपभेदावधारणार्थमिदमारभ्यते—
विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥ १८ ॥
तत्राकाशवाय्वग्न्युदकभूमयो भूतानि शब्दस्पर्शरूपरसगन्धतन्मात्राणाम-
विशेषाणां विशेषाः । तथा श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि बुद्धौन्द्रियाणि, वाक्पाणि-

पादपायूपस्थानि कर्मेन्द्रियाणि, एकादशं मनः सर्वार्थमित्येतान्यस्मितालक्षणा-
विशेषस्य विशेषाः । गुणानामेव षोडशको विशेषपरिणामः । षड् अविशेषास्तद्
यथा शब्दतन्मात्रं स्पर्शतन्मात्रं रूपतन्मात्रं रसतन्मात्रं गन्धतन्मात्रं च इत्येक-
द्वित्रिचतुष्पञ्चलक्षणाः शब्दादयः पञ्चाविशेषाः, षष्ठ्याविशेषोऽस्मितामात्र इति ।
एते सत्तामात्रस्यात्मनो महतः षड्विशेषपरिणामाः । यत् तत्परमविशेषेभ्यो
लिङ्गमात्रं महत्तत्त्वं तस्मिन्नेते सत्तामात्रे महत्यात्मन्यवस्थाय विवृद्धिकाष्ठामनु-
भवन्ति, प्रतिसंस्ृज्यमानाश्च तस्मिन्नेव सत्तामात्रे महत्यात्मन्यवस्थाय यत्तन्निः-
सत्तासत्तं निःसदसद् निरसद् अव्यक्तमलिङ्गं प्रधानं तत्प्रतियन्तीति । एष तेषां
लिङ्गमात्रः परिणामः, निःसत्ताऽसत्तञ्चालिङ्गपरिणाम इति । अलिङ्गावस्थार्या न
पुरुषार्थो हेतुः, नालिङ्गावस्थायामादौ पुरुषार्थता कारणं भवतीति न तस्याः
पुरुषार्थता कारणं भवतीति, नासौ पुरुषार्थकृतेति नित्याख्यायते । त्रयाणान्त-
वस्थाविशेषाणामादौ पुरुषार्थता कारणं भवति स चार्थो हेतुर्निमित्तं कारणं
भवतीत्यनित्याख्यायते ।

गुणास्तु सर्वधर्मानुपातिनो न प्रत्यस्तमयन्ते नोपजायन्ते । व्यक्तिभिरेवा-
तीतानागतव्ययागमवतीभिर्गुणान्वयिनीभिरुपजनापायधर्मका इव प्रत्यवभासन्ते,
यथा देवदत्तो दरिद्राति, कस्मात् ? यतोऽस्य म्रियन्ते गाव इति गवामेव
मरणान्तस्य दरिद्राणं, न स्वरूपहानादिति समः समाधिः । लिङ्गमात्रम् अलिङ्गस्य
प्रत्यासन्नं, तत्र तत्संस्ृष्टं विविच्यते क्रमानतिवृत्तेः । तथा षड्विशेषा लिङ्गमात्रे
संस्ृष्टा विविच्यन्ते । परिणामक्रमनियमात्तथा तेष्वविशेषेषु भूतेन्द्रियाणि संस्ृष्टानि
विविच्यन्ते । तथा चोक्तं पुरस्तात् विशेषेभ्यः परं तद्वान्तरमस्ति, इति
विशेषाणां नास्ति तत्त्वान्तरपरिणामः, तेषान्तु धर्मलक्षणावस्थापरिणामा
व्याख्यायिष्यन्ते ॥१८॥

This Sūtra provides the means of knowing the real nature of and the distinction between the Guṇas which appear as knowables.

Diversified (Viśeṣa), Undiversified (Aviśeṣa), Token Only (Linga-Mātra), And Token-Less (Alinga), Are The States Of The Guṇas (1). 19.

Of these, Ākāśa, Vāyu, Agni, Udaka and Bhūmi are the Bhūtas (*i.e.* sound, touch, light, taste and smell are

the elements). They are the diversified varieties of the undiversified Śabda Tanmātra (sound monad), Sparśa Tanmātra (thermal monad), Rūpa Tanmātra (light monad), Rasa Tanmātra (taste monad) and Gandha Tanmātra (smell monad) (2). Similarly the five sense-organs, the auditory, tactual, visual, gustatory and olfactory, the five organs of action, the vocal, manual, locomotive, excremental and procreative, and mind or the eleventh sense, which works as organ of perception as well as of sense, are the diversified formations of the undiversified (dynamic) Ego. These are the sixteen diversified productions of the Guṇas. The undiversified are six in number (3), viz. Śabda Tanmātra, Sparśa Tanmātra, Rūpa Tanmātra, Rasa Tanmātra and Gandha Tanmātra which have respectively one, two, three, four and five characteristics, while the sixth one is (dynamic) Ego (4). These six are the six undiversified mutations of the pure 'I'-sense which is just the awareness as existence (5). The token 'I'-sense—Ego—is above these six. These undiversities reach the last stage of their development reaching the Linga-mātra (token only) state of Mahat and when disappearing after staying in Mahat they merge into Pradhāna (6) (Prakṛti) which is neither existing nor non-existing, neither real nor unreal, *i.e.* not a fiction, is unmanifested and Alinga (or never functions as a token). The mutations of the undiversifieds referred to before are token reductions, while further mutation into a state where it is, but does not exist, is a change into Alinga, *i.e.* nontoken type or unmanifest state. This state has not Puruṣārtha as its cause, because being an object of the Puruṣa cannot be the primal cause of the unmanifest nor has it been caused for serving ends of the Puruṣa. It is moreover regarded as eternal (7). In the particularised or phenomenal states (diversities,

undiversities and tokens) 'being objects of Puruṣa' is their cause. This instrumentality being the cause, those three states are regarded as non-eternal.

The Guṇas are of pervasive characters. They neither disappear altogether, nor are they born (8). They, however, seem to be appearing or disappearing by their past and future individual phenomenal characteristics, so appear to be subject to birth and death. For example, when we say 'Devadatta is getting reduced because his cattle are dying' we imply that the death of the cattle is the cause of his indigence and not of the loss of his own nature. Such is the case with the Guṇas. The token only, *i.e.* Mahat, is the immediate effect of the 'non-token' (Alinga Noumenal Prakṛti). In the noumenal state the phenomenal state exists in an undifferentiated form and do not disturb the sequence of the manifest (9). That is how the six undiversities are separated after having been with the Mahat or 'I'-sense. In the same way, following the law of sequence of mutations, the Bhūtas or elements and sense-organs become differentiated and manifest after having been inherent in the undiversifieds. It has been said before that after the diversifieds there is no other classification from the point of view of principles. There is also no mutation into any other form of principles. Their mutations as characteristics, symptoms and states will be explained later (III-13).

(1) Diversifieds (Viśeṣas) = which are not common in many. Undiversifieds (Aviśeṣas) = which are the common properties of many.

Diversifieds are the sixteen mutated forms like Bhūtas and the senses etc. (They are so called as each has diverse states as subdivisions in itself in various forms of sound, light, perception etc.) Undiversifieds are the Tanmātras which are the causes of the Bhūtas, and the Ego which is the cause of the

senses and of the Tanmātras or Monads. They being only units of sensation and feeling, have no diversities in them. Diversifieds can be pleasant, unpleasant and stuporous. The undiversifieds are free from such characteristics. Things admitting various distinctions like blue, yellow, sour, sweet etc. are the diversified ones while those without such distinctions are the undiversified ones. The technical name of the sixteen mutations referred to above is Viśeṣa, and the six from which they have come are known as Aviśeṣa.

What is called Mahat is a token only (Linga-mātra). Although from its nature it is an Aviśeṣa, still Linga or token is its proper enunciation. Linga means indicator. That which is the indicator of another is called its Linga. Mahat-tattva is the indicator of the Self and the unmanifest (Prakṛti). That is why it is their Linga. Linga-mātra means the real or chief indicator. The senses may be the indicator of Puruṣa and Prakṛti but they are the chief tokens of their respective (immediate) causes. Mahat is the Linga or indicator of Puruṣa and Prakṛti. Alinga-Prakṛti, which is not the token or indicator of anything.

Diversified Linga, undiversified Linga, only Linga, and without Linga are the four sections of the Guṇa trio. That is why they are called the sections or states of the Guṇas.

(2) Ordinary water, earth etc. do not constitute the Bhūta principles or elements. That whose characteristic feature is sound is Ākāśa. Similarly thermal sense, visual sense, gustatory sense and olfactory sense are respectively the characteristic features of Vāyu, Tejas, Ap and Kṣiti principles or gross elements. From the point of view of principles, the Bhūtas known as Vāyu, Kṣiti etc. are nothing but entities with features mentioned above. Earth, water etc. are only mixtures of those elements, i.e. they are aggregates of all those principles.

From the point of view of cause it is found that Ākāśa is the cause of Vāyu, Vāyu is the cause of Tejas, Tejas of Ap and Ap of Kṣiti. Scientific investigation shows that if the vibrations of sound are stopped, it produces heat, heat produces light, and from light (Sun's ray) all chemicals (like vegetable products) are formed. Finest particles of the chemicals give the perception of smell sense. In the Mahābhārata we find

that before the creation of the Bhūtas, there was an all-pervading sound, which was followed by Vāyu, then heat, then water, last of all came hard Kṣiti. Thus from the point of view of cause it will be seen, that which has the property of sound is succeeded by that which has thermal sense, and so on. In this way an object of olfactory sense is the receptacle of five properties. That which is of the gustatory sense is the receptacle of four properties except the olfactory sense, that of visual sense is the receptacle of three properties, that of thermal sense the receptacle of two, while the receptacle of sound has only sound. At the time of the final dissolution, the inverse process takes place and earth dissolves into water and water into heat, and so forth. Although in practice the Bhūtas evolve from the Ākāśa onwards, from the point of view of principles, i.e. from the point of view of basic material cause, it is not so. There Śabda Tanmātra is the cause of gross sound, Sparśa Tanmātra is the cause of gross touch and so on.

Viewed from the standpoint of sensations, the perception of smell arises from contact with the powder, taste arises from the chemical action caused by a liquid substance. From heat comes perception of colour, that is, a particular kind of heat and a particular colour are inseparably connected. Feeling of touch mainly arises from contact with gaseous matter. Our skin is surrounded on all sides by air. The sense of heat or cold mainly arises from the temperature of the surrounding air. With the sense of sound arises a sense of emptiness or void. Thus with the states of hardness, liquidity etc. there is a relationship with the knowledge of the Bhūtas. Hardness, liquidity etc. however arise from difference of temperature. They are not the Guṇas' principles.

Therefore considered theoretically the Bhūtas are only mere entities of sound, touch etc. In practice however, with those principles, their attendant features, e.g. hardness etc., have to be recognised. That is why when realisation of the Bhūtas is attempted through Samyama, hardness etc. have to be recognised.

The Bhūtas or gross elements like Kṣiti etc. are Viśeṣas of the Tanmātras or monads like smell etc. The word Viśeṣa, or the diversified, has been used here in three senses, first, to

indicate the diversities of the notes of the scale of octaves of sound ; heat, cold etc. (touch) ; blue, yellow etc. (light) ; sweet, sour etc. (taste) ; good and bad smell etc. (smell). Each of the Bhūtas has such diversities. Tanmātras have no such varieties. Secondly, the three states of quietness, excitement and stupor are diversities ; the varieties of sound etc., and the varieties like quietness etc. go together. Unless there is a knowledge *i.e.* appreciation of the diversities such as in the scale of sound, heat and cold etc. worldly happiness, misery or infatuation cannot arise. Thirdly, the Bhūtas being the final (lowest form of) mutations (*i.e.* not being the cause of further modifications) are called Viśeṣas. Thus the characteristics of the Bhūtas can be summarised as follows :—That which is endowed with the property of various sounds and causes pleasure, misery and stupor, is Ākāśa ; that which is endowed with the property of various kinds of touch and causes pleasure etc. is Vāyu ; similarly of Tejas etc. These are the five kinds of Bhūtas or objective Viśeṣas.

The Viśeṣas known as senses are generally counted as eleven. They are of two kinds external and internal. The external senses deal with external objects ; Mind, the internal sense, deals with objects like sound, sensations etc. presented to it by the external senses, the feelings caused by internal causes, happiness and effort.

The external organs of sense are generally divided into two classes, *viz.* the sense-organs, and the organs of action. Prāṇas or vital organs being included in them are not counted separately but they are also external organs. The sense-organs are Sāttvika in character, organs of action are Rājasika and Prāṇas Tāmasika. Each of them has five members. Thus there are five sense-organs, *e.g.* the ear, the recipient of sound ; skin, receiver of the sense of touch in the form of heat or cold ; eye takes in colour ; tongue takes in taste and the nose takes in smell. The organs of action are tongue relating to spoken words ; the hands relating to art and craft ; the legs relating to locomotion ; anus relating to excretion ; and the reproductive organs relating to reproduction. Prāṇa, Udāna, Vyāna, Apāna and Samāna are the five Prāṇas or vital energies. The function of Prāṇa is to sustain the organs of perception

of external objects; Udāna sustains the tissues of the body; Vyāna sustains the organs of movement of the body; Apāna sustains the function of excrement or elimination and Samāna sustains the power of assimilation.

Mind is an internal organ. It forms mental resolve regarding objects. Correct imagination, *i.e.* reception, action and retention, is resolve. Wilful use of knowable objects is resolve or volition.

The five Bhūtas, ten external organs and the mind—these sixteen are the Viśeṣas or diversifieds. They are not the causes of other modifications. They are the final modifications.

(3) Undiversifieds or Aviśeṣas are six in number. The five Tanmātras (monads) are the causes of the five Bhūtas (elements) and Asmitā or Ahaṁkāra or the Ego is the cause of the Tanmātras and the senses.

The word Tanmātra means 'that alone' or 'that only', *i.e.* sound alone, touch alone etc., *e.g.* subtle sound (unit sense of sound), without the variation or diversity, is known as sound Tanmātra. Same is the case with touch and other Tanmātras. The other epithet of Tanmātra is Paramāṇu or atom. Atom does not mean minute (tangible) particles but the subtlest sensations of sound, touch etc. The subtle state into which the different varieties of sound, touch etc. disappear, is known as Tanmātra. The atom is such a subtle state of sound and similar objects. Its spatial extent cannot be clearly perceived. As a matter of fact it is conceived as constituting the flow of time. For example, when sound appears on all sides, then it is regarded as extensive but when it is meditated upon as a subtle perception within the ear, it appears only as a flow of time. In realising atoms of sound, light etc. they have to be conceived as subtle actions of the senses, and that is why they are realised like activity in a flow of time. Moreover, they are not realised as something of great extent or a divisible entity. A body which is not divisible is known as an atomic body. Tanmātra is such an atomic body. No smaller body than an atomic body can be conceived. That has to be realised by a mind in deep concentration. No subtler external object can be realised even by such a mind (as in further concentration the connection with objects is broken). The atom, as recognised in Sāṁkhya, is not a matter of theory alone. It is an external object that can be directly experienced.

The general rule mentioned before that touch arises out of an object having the quality of sound, and from an object having the property of touch arises colour, and from an object having the property of colour arises taste, and from taste arises smell, is not applicable in respect of Tanmātras. Tanmātras have emanated from the ego. The perception of smell arises with the help of minute particles. Therefore that which produces the perception of smell Tanmātra can also produce perception of taste, colour, touch and sound? Thus the sound Tanmātra has been said to have one quality, touch two qualities, colour three qualities, taste four qualities and smell five qualities. Naturally however at the time of realisation, each Tanmātra is realised by its peculiar property.

(4) Asmitā (Ego)—‘I-sense, *i.e.* the pretentious feeling relating to self. The word ‘Asmitā’ refers also to the knowledge having ‘I’ as its determinandum. Here it means Ego. It has been said before (II-6) that identity of the instrument of reception with Supreme consciousness is Asmitā. From that point of view Buddhi is pure Asmitā or final form of Egoism. In every case, however, Asmitā-mātra is not Mahat. In the present context it is the common constituent of the six sense-organs, the common Ego. Ego or mutative ‘I-feeling which is the common constituent of all senses and Buddhi, both are called Asmitā-mātra. When the term ‘Asmīti-mātra’ is used it refers only to Mahat or pure ‘I-sense.

The relationship of other sense-organs with the Self is also due to Asmitā, which produces the conception ‘I am endowed with the power of hearing’ etc. Thus the combination of the ‘I-sense with the instruments of reception creates ‘I-feeling which is Ego. In fact, the senses are only the different states or modifications of Asmitā. From external appearance the seats of the different senses appear as particular arrangements of the Bhūtas. The internal energy by which the Bhūtas are arranged in a peculiar manner is really a sense. Internal sense energy is in fact a particular form of the ‘I-sense or Ego. On account of the presence of ego, the whole body is conceived as ‘I. The sense organs, the organs of action, Prāṇa and Chitta or mind are different states or mutated forms of Ego. For example, eye = ‘I-sense inherent in the eye, *i.e.* ego taking the form of the eye.

When this is activated by the action called 'light', the concept of light is formed. Knowledge of light means the conception of identity between the knower and the sensation of light. In other words, an external activity producing a change in the 'I'-sense being attributed to the knower, is knowledge of light. This feeling of relationship between the knower and the known, *e.g.* 'I am the knower of light', is the ego called 'Asmitā'. The nature of the sense-organs or their common constituent, is the sixth *Aviśeṣa* or undiversified principle called *Asmitā*.

(5) Self only as cognition of unqualified existence = the feeling that 'I exist' or pure 'I'-sense. The property of *Buddhi* or *Mahat* as a principle is assurance. Assurance and existence as entity are inseparable. Assurance in respect of a thing and that of self are both attributes of *Buddhi*. Of these, the assurance in respect of self is the final. That is why it is the real nature of *Buddhi*. Assurance in respect of an object is a distracted modification of *Buddhi*. Therefore 'I exist' or a convincing knowledge of self, or self as a pure entity, is the *Mahat* principle.

If there is the conception of 'I' at the root, then there can be its mutated forms, *e.g.* 'I am the seer', 'I am the hearer', 'I am the smeller', 'I am moving' etc. This mutated form is the (mutative) ego. Thus from the feeling of self as an entity, which is *Mahat*, arises Ego, *i.e.* *Mahat* principle is the cause of ego.

Analysing the 'I'-feeling in this way it will be seen that *Mahat* is the first manifestation. Its modification is ego, whose modifications are the senses. *Tanmātras* of sound etc. are also modifications of the ego.

The perceptible part of sound etc. is only a modification of our ego, and the external action from which sound etc. emanate, is a mutation of the ego of the Great *Brahma* or *Hiraṇyagarbha*. Thus sound etc. are in both respects the modifications of the ego.

The commentator says that *Mahat* undergoes six undiversified modifications in the shape of *Tanmātra* and ego. *Sāṅkhya* says that from *Mahat* arises ego and from ego come the five *Tanmātras*. Some say that this is a point of difference between the *Sāṅkhya* and *Yoga* philosophies. There is, however, no real difference. In fact, the observation of the commentator is this—the first manifested *Mahat* is antecedent to the six *Aviśeṣas* or undiversified states. Taking the latter states as one species, the first

manifested has been said to be antecedent to the others. In the *Aviśeṣas* there is the sequence of cause and effect and the commentator did not look at them from this point of view. For example, *Mahat* is not the immediate cause of *Tanmātras* like sound etc. but is mediately effective. Similarly the commentator said that the *Guṇas* are the cause of the sixteen modifications. The *Guṇas* are really the root cause. In the commentaries on *Sūtra* I-45 the author of the *Bhāṣya* has said that the ego is the cause of *Tanmātras*, and the cause of the ego is the *Mahat* principle.

(6) The *Mahat* principle gives rise to the six *Aviśeṣas*. From the *Mahat* comes the ego or the 'I'-sense, and the undiversifieds emerge from the ego in the following order—sound *Tanmātra*, touch *Tanmātra*, light *Tanmātra* etc.

Therefore it is not quite correct to say that the six *Aviśeṣas* have arisen straight out of *Mahat*. The commentator also does not mean it. From *Mahān Ātmā* (the Great Self) or *Mahat* to ego, from ego to the five *Tanmātras* and from *Tanmātras* to the five *Bhūtas*, this is the correct order of succession. From *Ākāśa* (sound element) came *Vāyu* (touch element), from *Vāyu* came *Tejas* (light element)—this order of sequence is only applicable to the qualities of hardness etc. which are inseparable from the perception of smell etc. This is true from the standpoint of practice but not so from the standpoint of theory or of material causation. Sensation of sound cannot be the material cause of the sensation of touch. The material cause, the ego, can, however, be changed by the activity called sound to appear as a sensation of touch [see ante II-19 (2)]. Thus subtle sound (monad) can be the cause of gross sound, from which it is established that from sound *Tanmātra* comes *Ākāśa-bhūta*, from touch *Tanmātra* comes *Vāyu-bhūta* etc. Therefore from ego have come all the *Tanmātras*, and from them have come the appropriate *Bhūtas*.

From *Mahat*, which is the first manifestation, comes gradually the six undiversifieds. They reach ultimate modification as the sixteen final mutations which measure their limit. At the time of dissolution, they disappear synthetically and after reaching *Mahat* disappear in the unmanifest state. When for complete want of activity *Mahat* disappears, then the *Viśeṣas*

and *Aviśeṣas* which had merged in *Mahat*, also follow its course. When *Mahat* disappears, nothing in that state remains manifest in the shape of action. That is known as *Avyakta* or the *Unmanifest*. The commentator has given a few more epithets of that non-token *Pradhāna* (Chief), the primary cause, out of which all phenomenal appearances are evolved. They are now being explained.

Nihsattāsatta = Neither with nor without *Sattā*. *Sattā* means a state of existence. Everything existing or manifest is the concern of the *Puruṣa*. Therefore *Sattā* means 'being the object of *Puruṣa*'. To us, in ordinary circumstances *Sattā* and goal or being the object of *Puruṣa*, are universally conjoined. In the tokenless unmanifest state, there being no goal which is to be the object of the *Puruṣa*, *Pradhāna* is *Nihsatta* or without phenomenal existence. As however it is not a nonentity (existing as it does as the potentiality for being the object of the *Puruṣa*), it cannot be said to be non-existing. Therefore it is neither *Satta* nor devoid of *Satta*.

Nihsadasat = Neither *Sat* or existing nor *Asat* or non-existing. That which is not manifestly existing and serving as knowable like *Mahat* etc., and which being the cause of *Mahat* is not non-existent, is *Nihsadasat*. The terms *Nihsattāsatta* and *Nihsadasat* have been used from the two preceding points of view. *Nirasat* (not fictitious)—The commentator has again used this term separately lest any one should imagine *Pradhāna* to be some fictitious or utterly unreal thing. Unmanifested *Pradhāna* is knowable but not directly as manifest objects *Mahat* etc. are. *Mahat* and others are knowable by manifest activities while *Pradhāna* is knowable as the potential state of them. It is known by inference.

Hence *Pradhāna* is *Nirasat* (not unreal) or a particular existing entity. *Avyakta* = that which is not manifest or realisable. The state into which all manifested things merge is known as the *Avyakta* or unmanifested state.

(7) Although *Prakṛti* is their material, all manifested objects like *Mahat* etc. are manifested by being the concern or object of *Puruṣa* through overseeing by Him. Hence such objectiveness is the instrumental cause of the manifestation of

Mahat etc. But this objectiveness is not the cause of the unmanifested state. As eternal Pradhāna is there, it is transformed by objectiveness and is manifested as Mahat etc. and they are no doubt mutatively beginningless, but they are impermanent because they cease when they cease to be objects of Puruṣa. They are also impermanent, because their existence is mutative or subject to appearance and disappearance.

(8) All manifested objects are products of the Guṇas; so the three Guṇas can nowhere become extinct. The unmanifested state also is a state of equilibrium of the three Guṇas. That is a state of dissolution of manifested objects no doubt but it is not a dissolution of the three Guṇas. On the manifestation and disappearance of an object, the three Guṇas look manifested and dissolved, but in reality there is no increase or decrease in the three Guṇas nor is there any possibility thereof. When they are not manifest, the three Guṇas remain unmanifested. The example cited by the commentator in this connection means that when Devadatta is without a cow he is poor, but he is not so when he has it. As the possession of an external object and its want, is the cause of Devadatta's affluence and indigence, but it does not imply his physical ailments, so from the appearance and disappearance of objects the three Guṇas seem to appear and disappear, but in reality the three Guṇas neither appear nor disappear. Because they have no antecedent cause, there is no rise (i.e. emergence from cause) or disappearance (submergence into cause) for them.

(9) Without disturbing the sequence - as it is not possible to transgress the progress of evolution. From the unmanifest (Prakṛti) comes Mahat; from Mahat comes Ego, from Ego come the Tanmātras and the senses, from the Tanmātras come the Bhūtas. This course of evolution has been mentioned before and it is to be understood that this is the sequence in which evolution takes place. Not having spoken of sequence explicitly before, the commentator has spoken of it here.

The Viśeṣas do not undergo any further change in basic principle. The Ākāśa-bhūta, having the property of sound is not changed into any other principle. Principle means the common basis or material, e.g. the common basis of external

things in Ākāśa, Vāyu etc. They are known by different organs of perception. The gross basic principles or elements can be fully established by cognitions obtained in concentration on such objects with the help of words (Vitarkānugata Samādhi I-42). By that Yogic knowledge the gross Bhūtas like Ākāśa etc. and the gross sense-organs like ear etc. cannot be analysed any further. No doubt there are different varieties of sound, light etc. but all of them come within the category of sound and light; so there is no change in their basic principle. Similarly in animals there might be eyes with distinctive traits but all come within the principle of visual organ; thus such distinctiveness does not indicate any change in the basic principle. That is why it has been said that Viśeṣas or the diversifieds have no further modification as basic principles. By a subtler form of cognition obtained in concentration unaccompanied by the use of words (Nirvichāra) the Viśeṣas can be realised in their subtler forms (causes) as A viśeṣas or Undiversifieds.

भाष्यम्—व्याख्यातं दृश्यम्, अथ द्रष्टुः स्वरूपावधारणार्थमिदमारभ्यते—

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥

दृशिमात्र इति दृक्शक्तिरेव विशेषणापरामृष्टेत्यर्थः, स पुरुषो बुद्धेः प्रति-
संवेदी, स बुद्धेर्न सरूपो नात्यन्तं विरूप इति । न तावत् सरूपः, कस्मात् ?
ज्ञाताज्ञातविषयत्वात् परिणामिनी हि बुद्धिस्तस्याश्च विषयो गवादिर्घटादिर्वा
ज्ञातश्चाज्ञातश्चेति परिणामित्वं दर्शयति, सदाज्ञातविषयत्वन्तु पुरुषस्यापरि-
णामित्वं परिदीपयति, कस्मात् ? न हि बुद्धिश्च नाम पुरुषविषयश्च स्याद्
गृहीताऽगृहीता च, इति सिद्धं पुरुषस्य सदाज्ञातविषयत्वं ततश्चापरिणा-
मित्वमिति ।

किञ्च परार्था बुद्धिः संहत्यकारित्वात्, स्वार्थः पुरुष इति । तथा सर्वार्थाध्य-
वसायकत्वात् त्रिगुणा बुद्धिस्त्रिगुणत्वादचेतनेति, गुणानां तूपद्रष्टा पुरुष इति, अतो
न सरूपः । अस्तु तर्हि विरूप इति । नात्यन्तं विरूपः, कस्मात् ? शुद्धोऽप्यसौ
प्रत्ययानुपश्यो यतः प्रत्ययं बौद्धमनुपश्यति तमनुपश्यन्न तदात्माऽपि तदात्मक
इव प्रत्यवभासते । तथा चोक्तम् 'अपरिणामिनी हि भोक्तृशक्तिरप्रतिसंक्रमा च

परिणामिन्यर्थे प्रतिसंक्रान्तेव तद्वृत्तिमनुपतति तस्याश्च प्राप्तचैतन्योपग्रहरूपाया
बुद्धिर्वृत्तेरनुकारमाश्रितया बुद्धिर्व्यविशिष्टा हि ज्ञानवृत्तिरित्याख्यायते ॥२०॥

The knowables having been described this Sūtra is introduced to determine the real nature of the Seer.

The Seer Is Absolute Knower. Although Pure, Modifications (Of Buddhi) Are Overseen By Him. 20.

The expression 'absolute knower' means unconditioned apperception (1). This Puruṣa (Seer) is the reflector of Buddhi. He is neither similar nor dissimilar to Buddhi. Not similar, because an object of knowledge can be known or unknown to Buddhi; therefore Buddhi is mutative. The objects of knowledge, like cow (animate), pot (inanimate) though existing separately get known by colouring the Buddhi and become unknown when not so colouring. This character of knowing some objects and not knowing others indicates the mutative nature of Buddhi. While the fact that Puruṣa is never unknown illustrates his non-mutativity, because Buddhi overseen by the Puruṣa cannot be sometimes apprehending and sometimes non-apprehending, *i.e.* it is always apprehending. Thus the everpresence of the awareness of Puruṣa is established, and the immutability of Puruṣa is also proved (2).

Moreover, Buddhi is not an end in itself as it acts in co-operation with others, while Puruṣa is not a means to an end (3). Furthermore, as Buddhi is the faculty of generating assured cognition of all objects, it is composed of the three Guṇas and is thus really unconscious. Puruṣa is the Overseer of the Guṇas (4). For these reasons Puruṣa is not similar to Buddhi. Is He then dissimilar? No, not entirely dissimilar (5), because though pure, modifications are overseen by Puruṣa, as He oversees the ideas formed in Buddhi. By such

overseeing, He, though not becoming identical with them, appears like them. That is why it has been said by Pañchaśikha, 'The Supreme entity to which experiences are due is not mutable nor transmissible, it appears to be transmitted to and follow the mutative modifications of Buddhi, which thereby seems to be endowed with consciousness, and thus pure Awareness appears to be identical with them' (6).

(1) Seer (Draṣṭā)—Immutable knower. Knower (Grahītā)—mutable knower. The seer and the knower are similar but not the same. The Seer is always a seer of itself; the knower is a knower when it knows, but not so when it does not. 'I am the knower'—Buddhi's taking this form, is the knower.

Absolute Knower is pure consciousness. The word Dṛśi means knowing not subject to any condition, *i.e.* consciousness in itself. The idea that 'I exist' is first felt and then expressed. It is subject to a condition because it is a form of Buddhi. But the root of the idea of 'I', which is antecedent to that idea, and which we try to express in words, is not dependent on any condition. Śruti also says, 'By what else can the knower be known?' 'The knowing principle of the knower is never absent.' What such conditions seek to be revealed is an object, and the conditions themselves are also objects, therefore that which is the Seer is not an object that depends for its manifestation on some condition. Consciousness intrinsic to the Knower, *i.e.* consciousness that is the essence of the seer, is self-consciousness. Seer=seer of self, *i.e.* the illuminer of the self-conceiving Buddhi.

As long as there is something to be seen the Puruṣa is to be called the Seer, but when the object to be seen (knowable) disappears how can Puruṣa be called a Seer? This question may be posed. In reply it can be said, "Do not use the appellation 'seer' if you like, then the proper word to use would be like 'knowing in itself'—'unconditioned consciousness' etc." If however, the word 'seer' is used it would indicate the 'seer' of modificationless indiscrete mind. It must be remembered that the use of different expressions does not change the nature of

a real thing. Pure consciousness (Chit) is not really a characteristic of the Seer, as Seer and consciousness are one and the same. That is why the Seer is said to be consciousness itself.

The word 'absolute' in 'absolute awareness' implies the negation of all qualifications and characteristics. Therefore, that which is unqualified is the Seer. In the Sāṅkhya Sūtra we get the definition that 'on account of absence of any attribute, awareness is not a characteristic (of Puruṣa)'. It might be questioned why then is Puruṣa given the predicates 'unlimited,' 'untransmissible' etc ?

In fact the term 'unlimited' is not an adjunct nor a characteristic, but it denotes the absence of a particular characteristic. 'Untransmissible' is also similar. By negating the existence of limit and other characteristics which are generally described by use of adjectives, the idea of absence of all attributes is brought out. Limitation, mutation and other similar common characteristics of objects being denied the Seer is indicated.

Puruṣa is the reflector of Buddhi. This has been explained in Sūtra I-7 (5).

(2) The commentator has mentioned the characteristics which distinguish Buddhi from Puruṣa. They are : (A) Buddhi is mutable, Puruṣa is immutable ; (B) Buddhi is a means, Puruṣa is an end in himself ; (C) Buddhi is unconscious, Puruṣa is conscious or unconditioned consciousness. The difference between the two is known in this way. Although they are different there is some similarity between the two. On account of absence of discriminative knowledge, Puruṣa appears like Buddhi and Buddhi like Puruṣa, and this appearance of identity through want of discriminative discernment is that similarity.

The arguments by which the similarity and difference between Puruṣa and Buddhi are established are being explained here. The objects of the Buddhi are sometimes known and sometimes unknown, that is why Buddhi is mutable ; while the object of Puruṣa is always known, hence Puruṣa is immutable. The objects of Buddhi, e.g. cow, pot, etc. are sometimes known, and sometimes unknown. When the idea of the object appears in the mind and stays there, then the mind is shaped like that—sometimes like a cow, sometimes like a pot etc. But Buddhi illumined by Puruṣa is always conscious. Puruṣa-

Viṣaya means 'of which Puruṣa is the object'. Buddhi of which Puruṣa is the object or receiver always appears like the knower, while Buddhi of which the objects are sound etc. sometimes appears as known and sometimes as unknown. As Puruṣa makes Buddhi its object or exhibits it, so Buddhi also makes Puruṣa its object, *i.e.* knows its basic exhibitor as 'I am the seer'. Thus the expression 'Puruṣa is the object of Buddhi' and 'Buddhi is the object of Puruṣa' mean almost the same.

In brief, the objects of Buddhi, *i.e.* sounds etc. which are shown by Buddhi, being known at one time and not known at another, knowledge of sound at one time becomes a different knowledge, at another, this indicates the mutability of Buddhi. On the other hand, the Buddhi of which Puruṣa is the object, *i.e.* which shows the Puruṣa (the conception 'I know myself') never becomes 'I do not know myself'. As long as there is Buddhi it will be 'I know myself'. Buddhi indicating 'I do not know myself' is an unreal, unimaginable thing. Therefore, the exhibition of Puruṣa is ever manifest and it is never unmanifest or unknown. Thus He is an immutable manifestation or unconditioned Awareness. When Buddhi is not there or is hid, it will not be manifested. That also is a mutation of Buddhi. That will not affect the illuminer in the least, Buddhi by its intrinsic power of activity is shown to the illuminer. When that is not done, nothing happens to the illuminer, only the Buddhi remains unmanifest.

Buddhi coloured by objects assumes different forms after the objects, while that relating to Puruṣa becomes like 'I know myself' but never 'I do not know myself'. That is why the real knower indicated by it is immutable. 'I am the knower'—this idea is Buddhi relating to Puruṣa. If it could be shown or even imagined that this form of Buddhi is ever 'not known' then Puruṣa would have been known and unknown, *i.e.* mutable.

The idea 'I' is directly receptive, while 'I was' or 'I shall be' is reflective. Memory, wish etc. are reflective. Reflection cannot take place without a reflector. That which in the shape of consciousness produces cognisance is the reflector. No cognition is imaginable without such a reflector, because every cognition is a reflected one. Therefore, any cognition unperceived by the Buddhi, whose object is its reflector, the

Puruṣa, would be more inconceivable than the sixth external sense. The receiver 'I'-sense being always cognised, the seer of the receiver is immutable consciousness. Otherwise a fanciful thought like an unperceived receiver or unknown 'I'-sense would arise. In other words, when it is impossible for the cognition of form 'I am the knower' to be absent, then it must be always known. The knower of constant knowledge is constant. When it is always a knower and never an un-knower then it must be something like immutable consciousness.

For example in 'I know myself', 'I' is the seer or cogniser and 'myself', *i.e.* the rest of 'I', is the unconscious portion—the Buddhi. Knowledge of objects (like colour, sound etc.) is only an interruption of the conception 'I know myself'. If the blue colour is looked at subtly through Samādhi, then it no longer continues as blue but becomes an atom of light which, if subtlety is carried on further, merges into an unmanifested state. [See note (B), under Sūtra I-44]. Thus knowledge of an object is only a relative knowledge of truth regarding it. To know it in its unmanifest state, *i.e.* in its state of three Guṇas in equilibrium, is true knowledge. The Seer then is established in Himself. Knowing that, to realise that the knower is the knower of self is to have complete knowledge concerning the Seer.

In the Śāstras in the expression 'See the self in the self' one self refers to Buddhi and the other to the Puruṣa. Puruṣa and Prakṛti being eternal this self-evident relationship of seer and seen exists. Taking only one of the entities, *e.g.* only Chit (conscious) or only Achit (unconscious) this relationship of seer and seen cannot be properly explained. As this part of the commentary is very difficult, so much explanation has been offered.

(3) The reason for the other point of difference between Buddhi and Puruṣa is that as Buddhi works in association with others it is a means to an end, while Puruṣa is an end in himself. Any action, which is the result of combination of many forces, is not for any one of the forces combined. When many forces combine to produce an action, the action is for the one who engages them to act in unison. Buddhi and the senses with the help of many forces produce results which give pleasure or pain. The experiencer of those results or the

ultimate knower, is neither Buddhi nor the senses but the Puruṣa which is beyond them. Hence Buddhi serves the purpose of, or is the object of, another, while Puruṣa exists for his ownself, *i.e.* He is the enjoyer. This point will be further discussed in the fourth part of the book.

(4) The third argument on this subject is that Buddhi is in itself unconscious while Puruṣa is pure consciousness or consciousness itself. Buddhi is mutative. What mutates has activity, *i.e.* manifestation and non-manifestation, and so is composed of three Guṇas. The three Guṇas are the ingredients of all objects, and object is synonymous with insentience. Thus Buddhi has the three Guṇas and is insentient. Puruṣa is the Seer beyond the three Guṇas, therefore, conscious. There is no other thing beyond the Seer and the seen, the conscious and the unconscious. Therefore that which is not the 'seen' or knowable, is conscious and that which is not the seer is unconscious. As it has the property of manifesting (by the reflection of Puruṣa) and of having assured cognition, Buddhi is composed of the Guṇas, because manifestation is the property of Sattva and where there is Sattva, there are also Rajas and Tamas. As it has the three Guṇas as its stuff, Buddhi is unconscious.

(5) Puruṣa is not similar to Buddhi—this is established. Moreover it is not altogether distinct from Buddhi, because though pure, *i.e.* beyond Buddhi, it oversees the cognition or modifications of Buddhi. The overseeing of the modifications of Buddhi is called knowledge of self and nonself. The mutating part or ingredient of knowledge and its cause in the shape of overseeing by the Puruṣa, appear as identical in the process of knowledge. The flow of knowledge is going on always, that is why the misconception of regarding Puruṣa and cognitive Buddhi as identical, is always going on.

The question might then arise: 'Who perceives the identification of Buddhi and Puruṣa?' The reply is "By the 'I'-sense—the Ego or knower." By what modification is it cognised? 'By misapprehension and by memory of latent impressions of that.' In other words, all ordinary knowledge is erroneous. When there is the erroneous idea of the identity of Buddhi and Puruṣa, then is formed the idea of 'I know'. Thus the

concept 'I am knowing' is the mistaken notion of the identity of Buddhi and Puruṣa. From the analogous latent impression of such mistaken notion, flow of wrong memory continues and therefore ordinarily, the difference between Buddhi and Puruṣa is not perceived. On attaining discriminative discernment the feeling 'I know' gradually ceases, and with latent impressions of discernment, discriminative knowledge increases resignation causing cognitions or modifications of the mind to cease completely. Take 'I know blue' as an item of knowledge. Of this 'blue' a knowable is insentient and the consciousness is in the knower indicated by 'I'. From that, the object 'blue' is cognised. Thus the manifestation of the knowledge of blue by the Seer is the overseeing of modification of the mind. Knowledge of blue and its overseeing by Puruṣa are inseparable. In cognition or modification of Buddhi, this overseeing of knowledge as an inseparable cause being always present, that is considered as somewhat like the Puruṣa. In other words, because the insentient knowledge of blue becomes endowed with consciousness, that is becoming somewhat of the nature of Puruṣa.

(6) Pratisaṅkrama means transmission. If immutable it would be without transmission. By immutability is indicated absence of change of state, and by absence of transmission freedom from movement (*i.e.* not passing over into the object). From overseeing the modifications (the knowledge), *i.e.* exhibiting the mutable modifications, the source of consciousness appears as mutable and transmissible endowed with consciousness, *i.e.* by appearing as similar to the modifications of Buddhi revealed by or overseen by the supreme consciousness, pure Awareness appears as not separate or distinct from the knowing faculty of Buddhi.

तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥

भाष्यम्—दृष्टिरूपस्य पुरुषस्य कर्मरूपतामापन्नं दृश्यमिति तदर्थ एव दृश्यस्यात्मा स्वरूपं भवतीत्यर्थः । तत्स्वरूपं तु पररूपेण प्रतिलब्धात्मकम् । भोगापवर्गार्थतायां कृतायां पुरुषेण न दृश्यत इति । स्वरूपहानादस्य नाशः प्राप्तो न तु विनश्यति ॥ २१ ॥

**To Serve As Object Of Puruṣa Is The Soul Of The
Knowable. 21.**

The knowable is endowed with the property of being the experiences (1) of Puruṣa ; that is why being His (Puruṣa's) object is the soul or real nature of the knowable. The nature of the knowable is known through the other, *i.e.* the Puruṣa (2). When experience and liberation are accomplished, Puruṣa no longer oversees it. Therefore on account of the cessation of its real nature (of being the object of Puruṣa) it ceases to exist, but is not destroyed altogether.

(1) Karmasvarupatā = Property of being serviceable. Being an object and being of service to Puruṣa, fundamentally mean the same thing. Thus the nature of the knowable is to be the object (experience and liberation) of Puruṣa. All actions like knowledge of colour etc. all feelings, all volitions are the objects of Puruṣa. Knowability and being object of the Puruṣa are exactly the same.

(2) Knowledge in the form of knowable awaits the Puruṣa. As, being cognised is the nature of the knowable, a manifested object becomes manifest only by the nature of the Puruṣa. In other words, when experiencing by Puruṣa is the nature of an object, then its existence as object is dependent on the Puruṣa. When there is no possibility of experience, the object ceases to exist as an object, but is not altogether destroyed. It then remains unmanifest. One manifestation as an object disappears, but the other manifestations remain as objects for other Puruṣas, so the object does not cease to be. [In this connection note (2) to II-17 illustrating the effects of a piece of opaque glass on the sun's rays might be seen to follow how an object is cognised through the nature of another.]

The object of Puruṣa or Seer is the knowable. Taking the term 'Artha' to mean value some take Puruṣa as an entity seeking some values, desirous of fulfilling his interests, and thus misinterpret the Sāṃkhya philosophy. There are certain similies in Sāṃkhya-Kārikā ; not following their proper import

as metaphor only and taking all their aspects, a misconception has arisen.

The word 'Artha' means object and not value. Puruṣa is the knower, Buddhi is the known or revealed. Ordinarily revealer means one who reveals. The revealer is the agent of the action of revealing but this is a linguistic convention. When we say that the revealed is published by the publisher, it is implied that the publisher has no activity. Therefore in every case the revealer is not the active agent. An inactive thing is made to appear as active by the words used in describing it. We do the same thing in regard to the inactive Puruṣa. On account of the presence of the self-illuminating Puruṣa behind 'I', such function of revealing as 'I am the revealer of self' or 'I am the knower of self' is done by 'I'. Thus imagining the Puruṣa as the agent of such action we call him the revealer or illuminer. In reality the action of revealing is with the 'I'-sense. Because that happens on account of proximity of Puruṣa, He is said to be the revealer.

The affairs—experience and liberation or discrimination—are only forms of Buddhi. The three Guṇas only do not make Buddhi but the mutated state of the three Guṇas in contact with the unit Seer constitutes Buddhi. Buddhi being an object, the entity by which it is revealed is called its owner or publisher. The form of expression used for expressing the idea is done for clarity of the idea, but it does not in any way make the real thing active. 'Object of the Puruṣa'—this relative term does not therefore indicate any action on the part of the Puruṣa.

If experience and liberation are objects or revealable, then by whom are they revealed and who will be the revealer? The answer is Puruṣa, the Seer. To be thus an object of the Puruṣa in the shape of experience or liberation is the real nature of the Knowable.

भाष्यम् । कस्मात् ? —

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

कृतार्थमेकं पुरुषं प्रति दृश्यं नष्टमपि नाशं प्राप्तमपि अनष्टं तद् अन्य-
पुरुषसाधारणत्वात् । कुशलं पुरुषं प्रति नाशं प्राप्तमप्यकुशलान् पुरुषान् प्रत्य-

कृतार्थमिति । तेषां दृशेः कर्मविषयतामापन्नं लभते एव पररूपेणात्मरूपमिति ।
अतश्च दृग्दर्शनशक्तयोर्नित्यत्वादनादिः संयोगो व्याख्यात इति, तथा चोक्तं—
“धर्मिणामनादिसंयोगादधर्ममात्राणामप्यनादिः संयोग” इति ॥ २२

Why (is it not destroyed) ?

**Although Ceasing To Be In Relation To Him Whose Objects
Are Completed The Knowable Does Not Cease To Exist
On Account Of Being Common To Others. 22.**

Even though destroyed, *i.e.* having disappeared in relation to one Puruṣa whose goal has been attained it is not really destroyed, being common to others. Even though destroyed in reference to a Puruṣa who has attained his object, to Puruṣas who are not so, the object-character of the knowable remains unfulfilled. To them the knowable, remaining as the object of experience, is perceived through the reflection of another. Thus on account of the everpresence of the Knower and the knowable, their alliance has been called beginningless. Pañchaśikha has said in this connection that ‘The eternal correlation of the primordial causes is the cause of the eternity of phenomenal existence’ (1).

(1) When through attainment of discriminative discernment by a proficient person the knowable is destroyed in reference to him, it remains undestroyed to others. As the knowable is undestroyed to-day, so will it continue to remain undestroyed for all time. The Sāṃkhya aphorism on this point is ‘It will always remain as it now is. Its total destruction is not possible’. If it be argued that when all beings attain discriminative discernment then the knowable will cease to be, the reply is—that is not possible because beings are innumerable. There is no end to innumerability. Innumerable divided by innumerable = innumerable. That is the principle of innumerability. We find in the Śruti ‘When the whole is taken away from the whole, the whole still remains’. That is why the knowable has been present at all times and will remain for ever. The

Puruṣa who has not attained proficiency has for the same reason remained eternally allied to the beginningless knowable. It cannot be that there was a time before, when there was no alliance between the Seer and the seen and that it has taken place at a particular time. In such a case how will the cause for the alliance arise? It will be explained later that the cause of this alliance is Avidyā or wrong knowledge. Wrong conception begets wrong knowledge. So the chain of misconception is beginningless. This has been very cogently described in the aphorism of Pañchaśikha quoted above. The primordial causes are the three Guṇas. As they have been allied with the Puruṣa from time without beginning their modifications in the shape of Buddhi, the instruments and their objects like sight, sound etc. are also eternally allied to the Puruṣa.

Plurality of Puruṣa and the unit nature of Pradhāna (collective name of the three Guṇas) have been referred to in this aphorism (see II-23 and IV-16). On this point Vāchaspati Miśra says, "Puruṣa is not one like Pradhāna. Multitude of Puruṣas, births and deaths, experiences of pleasure and pain, liberation and bondage, from all these, plurality of Puruṣa is established, as it is logical to assume that the simultaneous knower of many things must be many in number. The Śruti which (apparently) advances the oneness of Puruṣa is contradicted by other evidences. As the Seers cannot be divided by time and space, being beyond time and space, devoted persons urge that it is not proper to imagine that one Seer is present here and another Seer at another place, and that is why they say that the Seer is one". In reality the Śruti does not mention the oneness of the supreme Seer, but only refers to the oneness of the soul of the Universe—the Creator, the Protector and Destroyer, the Saguna Īśvara. In Mahābhārata also it is said, "At the time of creation He creates, and at the time of destruction He eats it up again. Destroying everything and withdrawing all into Himself, the soul of the Universe lies in water, i.e. in homogeneous primordial cause". In Śruti this soul of Creation has been called one. He is not pure Awareness or Ātmā. The unity of Prakṛti and plurality of Puruṣa have been established directly by the Śruti as in the Śvetāśvatara Upaniṣad : "One Puruṣa without birth (i.e. eternal) enjoys or experiences

another (*i.e.* Prakṛti) who is also without birth and is the embodiment of Rajas, Sattva and Tamas Guṇas and the creator of many, while another unborn (*i.e.* eternal) Puruṣa abandons the Prakṛti who has provided experience and liberation."

भाष्यम् ।—संयोगस्वरूपाऽभिधित्सयेदं सूत्रं प्रवृत्ते—

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥

पुरुषः स्वामी, दृश्येन स्वेन दर्शनार्थं संयुक्तः । तस्मात् संयोगाद् दृश्य-
स्योपलब्धिर्या स भोगः, या तु द्रष्टुः स्वरूपोपलब्धिः सोऽपवर्गः । दर्शनकार्यावसानः
संयोग इति दर्शनं वियोगस्य कारणमुक्तम् । दर्शनमदर्शनस्य प्रतिद्वन्द्वीति
अदर्शनं संयोगनिमित्तमुक्तम् । नात्र दर्शनं मोक्षकारणमदर्शनाभावादेव बन्धाभावः
स मोक्ष इति । दर्शनस्य भावे बन्धकारणस्यादर्शनस्य नाश इत्यतो दर्शन-
ज्ञानम् कैवल्यकारणमुक्तम् ।

किञ्चेदमदर्शनं नाम किं गुणानामधिकारः ।—१ । आहोस्विद् दृशिरूपस्य
स्वामिनो दर्शितविषयस्य प्रधानचित्तस्यानुत्पादः, स्वस्मिन्दृश्ये विद्यमाने दर्शना-
भावः ।—२ । किमर्थवत्ता गुणानाम् ।—३ । अथाविद्या स्वचित्तेन सह निरुद्धा
स्वचित्तस्योत्पत्तिवौजम् ।—४ । किं स्थितिसंस्कारक्षये गतिसंस्काराभिव्यक्तिः,
यत्वेदमुक्तं 'प्रधानं स्थित्यैव वर्तमानं विकाराकरणादप्रधानं स्यात्तथा गत्यैव
वर्तमानं विकारनित्यत्वादप्रधानं स्यादुभयथा चास्य प्रवृत्तिः प्रधानव्यवहारं लभते
नान्यथा, कारणान्तरेष्वपि कल्पितेष्वेव समानयच्चः' ।—५ । दर्शनशक्तिरेवा-
दर्शनमित्येके 'प्रधानस्यात्मख्यापनार्था प्रवृत्तिः' इति श्रुतेः । सर्वबोध्यबोधसमर्थः
प्राक्प्रवृत्तेः पुरुषो न पश्यति, सर्वकार्यकरणसमर्थं दृश्यं तदा न दृश्यत इति ।—६ ।
उभयस्याप्यदर्शनं धर्म इत्येके । तत्वेदं दृश्यस्य स्वात्मभूतमपि पुरुषप्रत्ययापेक्षं
दर्शनं दृश्यधर्मत्वेन भवति, तथा पुरुषस्यानात्मभूतमपि दृश्यप्रत्ययापेक्षं पुरुष-
धर्मत्वेनेव दर्शनमवभासते ।—७ । दर्शनज्ञानमेवाददर्शनमिति केचिदभिदधति ।—
८ । इत्येते शास्त्रगता विकल्पाः, तत्र विकल्पबहुत्वमेतत्सर्वपुरुषाणां गुणसंयोगी
साधारणविषयम् ॥ २३ ॥

This aphorism has been introduced for determining the nature of the alliance—

Alliance Is The Means Of Realising The True Natures Of The Object Of The Knower, And Of The Lord The Knower (i.e. The Sort Of Alliance Which Contributes To The Realisation Of The Seer And The Seen Is This Conjunction) (1). 23.

Puruṣa, the Lord, is allied with the objects, the result of which alliance is cognition (of objects). The cognition of objects that takes place as a result of the contact is experience, while the realisation of the nature of the Seer is liberation. Contact leads to the right apprehension (or discrimination) that has been said to be the cause of disunion. Right apprehension (*i.e.* discrimination) is the opposite of misapprehension. Non-discrimination has been said to be the cause of alliance. But here discernment is not the direct cause of Mokṣa (liberation). Absence of non-discernment is the absence of bondage ; that is liberation. Through discrimination wrong apprehension, which is the cause of bondage, is destroyed. That is why right apprehension has been said to be the cause of bringing about the state of Isolation (2).

What is this misapprehension (3) ? Is it the sway of the Guṇas (ability to give rise to fluctuation) ?
 1. Or the non-production of primary mind, *i.e.* Viveka, which presents experiences like sights and sounds as well as discriminative discernment to the Seer—the Lord, in other words, inspite of the presence within own self of both experience and discernment, not knowing them ?
 2. Or the existence, in latent state, of experience and liberation in the Guṇas ? 3. Or Avidyā (nescience) disappearing with the mind at the time of dissolution and again appearing as the seed of re-emergence of the mind ? 4. Or the termination of the unmanifest state and the emergence or manifestation (of the Guṇas) ?
 It has been said in this connection that “If Pradhāna

(primal constituent) were always in a state of inactivity, it will become Apradhāna (i.e. subsidiary and not primal) as it would not then produce any modification. Similarly, if it were always in a state of movement or modification, it will also become Apradhāna on account of not being their primal cause. When there is a tendency of both quiescence and movement, it gains its status of Pradhāna (primal) otherwise it could not be regarded as such. Whatever other reasons are thought of, this line of argument is applicable". 5. Some hold that the faculty of apprehension is misapprehension. "Pradhāna's propensity to make itself known"—this text of Śruti is their authority. Puruṣa, the knower of all knowables, does not cognise Pradhāna before its manifestation, nor is Pradhāna, which is capable of producing all effects, then overseen by Puruṣa. 6. Others say that the characteristic of both (Puruṣa and Pradhāna) is Adarśana or ignorance. According to this theory although knowledge is the property of Pradhāna it is dependent on being seen by the Puruṣa when it becomes the character of the object. Similarly, although it (knowledge) is not in the nature of the Puruṣa yet depending on Him as it does for illumining the object, it appears to be an attribute of Puruṣa. 7. Some designate knowledge itself as Adarśana or ignorance. 8. These are only differences of opinion in the Śāstras. Although there are various notions like these in respect of Adarśana or wrong conception, it is recognised by all that "the Adarśana in the widest sense of the term, is that contact of the Puruṣas with the Guṇas which every object presupposes as its cause".

(1) Alliance is the cause, the result of which is realisation of the object as a property of the lord or proprietor, the Puruṣa. The conjunction of Puruṣa and Prakṛti produces cognition. That

knowledge is of two kinds, experience or erroneous knowledge and correct knowledge or liberation. Therefore both experience and emancipation arise out of conjunction, *i.e.* both the forms of awareness, *viz.* experience and liberation, are states of alliance between Puruṣa and Prakṛti. When emancipation is complete the two are separated.

(2) When after the realisation the Buddhi-principle, *i.e.* 'I'-sense, Buddhi is stopped once for the purpose of getting to the Puruṣa-principle, but under the impulse of its latent impressions it again emerges then a cognition of discernment of the form that Puruṣa is beyond Buddhi and is a separate principle arises, and that is Darśana or real discriminative discernment. It is the knowledge of discrimination based on the memory of the latent impressions of a closed state of the mind in which Puruṣa is felt. Therefore the only result of such discernment is a closed state of the mind or disjunction of Puruṣa and Prakṛti. The modification of the mind in the shape of experience is Adarśana. Therefore when on attainment of discriminative discernment, experience ceases, Adarśana or contrary knowledge (*i.e.* looking at Buddhi and Puruṣa as the same—though they are separate) also ceases. That is the cessation of knowables or the isolation of Puruṣa. Thus discriminatory knowledges gradually leads to Kaivalya or isolation.

(3) Eight varieties of opinion have been advanced by different authors of scriptures. The commentator has collected them here. The indications have been taken from different viewpoints. Of these the fourth alternative is the most acceptable. The eight varieties of opinion are explained below :—

First, sway of Guṇas is Adarśana (want of discernment). Sway indicates proneness to fluctuations. When the Guṇas are active then Adarśana continues ; only this much is true. But it is faulty as in the example of "Presence of heat indicates fever." Second, the non-production of the primary mind is Adarśana. Primary mind is that which ceases to function after presenting the object of experience and discernment to the Lord—the Seer. When aversion to objects of enjoyment through renunciation and acquisition of discernment take place, mind ceases to function. Mind so gifted is the primary mind. In the mind there are seeds both of gaining experience and

of acquiring discriminative knowledge. The non-germination of that seed is Adarśana, according to this view. This definition is incomplete and is partly true like the statement "to be unwell is illness." Third, Adarśana is the existence of experience and liberation in a latent state in the Guṇas. In Satkāryavāda, the doctrine of the pre-existence of the effect in the cause, both the cause and the effect are always existing. What will happen exists unmentioned in the present. The object nature of the Guṇas, is the existence of experience and liberation in them in a potential state. That object nature is Adarśana. This definition also is partly true. Object nature and Adarśana are no doubt inseparable but only mention of inseparability is not complete description. 'What is figure (form)? It is what is extensive.' Extension and idea of form although inseparable, this mention only is not sufficient for a conception of form. So is this description. Fourth, Latencies of Avidyā or wrong knowledge is Adarśana or want of discrimination, the cause of the alliance. When there is any modification based on wrong knowledge, that the subsequent modification will also be based on wrong knowledge can be inferred. Therefore it is proved that the latencies of wrong knowledge bring about the alliance of Buddhi and Puruṣa. Following the sequence, it is seen that the mind which at the time of dissolution submerges with impressions of wrong knowledge, emerges at creation with that wrong knowledge and brings about a conjunction of Buddhi and Puruṣa. This view will be fully explained later and this only is able to demonstrate clearly the alliance of Buddhi and Puruṣa and its co-existing Adarśana. Fifth, Pradhāna has a dual nature, viz. that it moves or fluctuates by losing equilibrium and it rests or maintains equilibrium. If fluctuation were its sole nature then modification would be perpetual, while there would be no modification if inactivity were its only character. Of these two, Adarśana is the manifestation of the state of fluctuation (i.e. with associated cognition of objects) at the termination of the indiscrete state. This is the fifth alternative. This only indicates the nature of the basic cause. It does not explain the immediate cause of the union involving cause and effect. What is a pot? It is a particular form of modification of

mutable earth. As this description only does not fully describe a pot, so is the case with the fifth alternative.

Sixth : The cognitive faculty is Adarśana. Objects become known when Pradhāna has a tendency to fluctuate. Therefore the state of the Pradhāna in which that tendency is stored as energy is Adarśana. Adarśana is a kind of Darśana or knowledge and is a modification or a characteristic of the mind. In explaining it, if the basic principle only is mentioned it does not make it clear. It is like describing rice by saying that it is a grain caused by sun's rays.

Seventh : Adarśana stands for a character of both the knowable Pradhāna and the Puruṣa. Adarśana is a particular form of cognition. Knowledge, though it appertains to the knowables, is dependent on the Puruṣa ; so it looks like the characteristic of Puruṣa even though it does not appertain to the Puruṣa. Thus knowledge, whether of sights and sounds or discriminative knowledge, is a characteristic of both the object (knowable) and the Puruṣa. As when we say that sight is dependent on the sun, we do not fully describe sight but give only its relative position, so in the present explanation.

Eighth : All knowledge except discriminative knowledge, *i.e.* such knowledge as is of sights and sounds and their similars, is Adarśana, and that is the state of alliance between Puruṣa and Prakṛti.

In the Sāṃkhya philosophy, these eight kinds of tenets are found in regard to Adarśana. Adarśana = not-seeing. The negative prefix 'A'—(not) has six different significances, *e.g.* (i) absence or prohibition, as in Apāpa (sinless), (ii) similarity, as in A brāhmaṇa (like a Brāhmin), (iii) difference, as in Amitra (not a friend, *i.e.* an enemy), (iv) diminutiveness, as in Anudari (possessed of a small narrow waist), (v) insufficient, as in Akeśi meaning not having sufficient hair, and (vi) opposition as in Asura meaning Demons opposed to Suras or heavenly beings.

Of the above except that indicating absence or prohibition, the others are expressive of definite objects or states.

(4) Except the fourth opinion the others indicate the alliance only between Puruṣa and Prakṛti. This union is not

essential, because in that case there would have been no separation. It is incidental. Therefore the mention of the cause is the complete explanation of the union. Avidyā or nescience is that cause, from which arises this alliance.

In fact 'alliance of the Guṇas with Puruṣa' is common to all, i.e. this has been admitted in all the definitions. Whenever there is union, there is modification of the Guṇas. This union of Puruṣa with modifications of the Guṇas, is effected in the shape of manifestation at the time of creation and as latencies at the time of dissolution. Thus this alliance is in reality the alliance or union or contact between Buddhi, the object of Puruṣa, and individual Awareness. That alliance springs from nescience. Therefore the statement in the fourth alternative that Avidyā or nescience is the cause of the Adarśana or non-apprehension of discrimination, which produces the union, is the correct definition. The maker of the Sūtra has precisely stated that.

भाष्यम्—यस्तु प्रत्यक्चेतनस्य स्वबुद्धिसंयोगः,

तस्य हेतुरविद्या ॥ २४ ॥

विपर्ययज्ञानवासनेत्यर्थः । विपर्ययज्ञानवासनावासिता न कार्यनिष्ठां पुरुषख्यातिं बुद्धिः प्राप्नोति साधिकारा पुनरावर्त्तते । सा तु पुरुषख्यातिपर्यवसाना कार्यनिष्ठां प्राप्नोति चरिताधिकारा निवृत्तादर्शना बन्धकारणाभावात् पुनरावर्त्तते । अत्र कथित् षण्णकोपाख्यानेनोद्घाटयति, सुगंधया भार्यया अभिधौयते षण्णकः, 'आयं पुत्र ! अपत्यवतो मे भगिनौ किमर्थं नाहमिति ।' स तामाह, 'मृतस्तेऽहमपत्यमुत्पादयिष्यामौ'ति, तथेदं विद्यमानं ज्ञानं चित्तनिवृत्तिं न करोति विनष्टं करिष्यतीति का प्रत्याशा । तत्राचार्यदेशीयो वक्ति ननु बुद्धिनिवृत्तिरेव मोक्षः, अदर्शनकारणाभावाद् बुद्धिनिवृत्तिः, तच्चादर्शनं बन्धकारणं दर्शनान्निवर्त्तते । तत्र चित्तनिवृत्तिरेव मोक्षः किमर्थमस्थान एवास्य मतिविभ्रमः ॥ २४ ॥

The alliance of the individual consciousness or Puruṣa (Pratyak-Chetana) and the co-related (Sva) Buddhi, has

Avidyā Or Nescience As Its Cause (1). 24.

Nescience is the latent subconscious impression or Vāsanā of wrong knowledge. The efforts of Buddhi

laden with such latency do not develop fully into the glorious knowledge of Puruṣa, and therefore it returns to its former function on account of its inclination to fluctuation. When the knowledge of Puruṣa is attained, the occupation of the Buddhi goes. Then having fulfilled its function and being free from misapprehension and having no cause of bondage it does not appear again (2). Some opponents ridicule the proposition by citing the story of an impotent husband. A devoted wife thus addressed her husband, 'Oh my husband, my sister has a child, why have I not one?' The impotent one replied, 'After death, I shall beget you a child'. Similarly, this knowledge while in existence, does not cause the mind to cease from action; what hope is there then that it will cause cessation when suppressed? In reply to this criticism a sage says, "Cessation of the working of the Buddhi is Mokṣa. When the cause in the shape of Adarśana (want of discriminative knowledge) is removed,* the activities of the Buddhi stop. That cause of bondage, *viz.* Adarśana (*i.e.* no knowledge) is removed by Darśana (*i.e.* knowledge)". In effect cessation of the activities of the mind is Mokṣa. There is thus no room for such confusion of thought.

(1) The comments at I-29 are to be seen for a full explanation of the expression 'Pratyak-Chetana'. Individual consciousness in the shape of each Puruṣa is Pratyak-Chetana.

Avidyā means latent impressions of wrong knowledge. Reference may be made to the definition of Avidyā as taking the non-self for self etc. given in connection with the discussion on erroneous knowledge. Generally speaking, regarding Puruṣa and Buddhi as not separate is the wrong knowledge which is the cause of bondage. The latent impression of that knowledge is the primary cause of the union. This contact is without beginning. Thus, there was no such time when there was no alliance. Therefore the cause of the alliance cannot

be determined by looking at its pre-disposition, but through the break of such alliance. Take the case of a lump of red arsenic. We did not see its origin but on analysing it we see now that it is made up of sulphur and arsenic. That is the case with this alliance. When there is discriminative knowledge, *Buddhi* stops altogether, *i.e.* there is a separation between the *Buddhi* and *Puruṣa*; therefore *Avidyā* which is opposed to discriminative knowledge, is the cause of alliance. The commentator has shown this.

As long as the latencies of wrong knowledge continue, there is no break. When full discriminative knowledge comes, the occupation of the mind ceases. Therefore the wrong knowledge, which is opposed to discriminative knowledge of *Puruṣa*, is the cause of this alliance. Present wrong knowledge arises from such latencies formed in the past. In this way going back, latencies will be found to be beginningless. Thus beginningless error generating latencies, *i.e.* subliminal impressions of wrong knowledge, is the cause of the alliance.

(2) In the state of *Kaivalya* (isolation) *Darśana* and *Adarśana* (seeing and non-seeing) all cease. Right knowledge and wrong knowledge are relative. When there is wrong knowledge in the mind then only there can be change in the shape of right knowledge. When the mind absorbed in *Samādhi* realises with discriminative knowledge that *Buddhi* and *Puruṣa* are separate, then the existence of a separate entity as *Buddhi* must be known. That knowledge (I have or had *Buddhi*) is an erroneous knowledge. So long a knowledge of such separate existence of *Buddhi* remains, isolation in the shape of complete cessation of the mind cannot take place. Thus in *Kaivalya* there is neither discriminative knowledge nor erroneous knowledge. Wrong knowledge is destroyed by discriminative knowledge. Then there is complete cessation of the mind or stoppage of *Buddhi*.

Kleśas (afflictions) like *Avidyā* (wrong knowledge), *Asmitā* (egoism), *Rāga* (attachment) etc are destroyed by discriminative knowledge and complete renunciation based thereon. It is clear that from the sort of engrossment that 'I am not the body etc. and I do not want anything out of them', all knowables

from Buddhi onwards will cease to activate, *i.e.* will stop. Therefore the position is this that when with discrimination wrong knowledge is destroyed the mind ceases to have any modifications. Discriminative knowledge destroys its own support as fire does its fuel.

भाष्यम्—हेयं दुःखं हेयकारणं च संयोगाख्यं सनिमित्तमुक्तम् अतःपरं हानं वक्तव्यम्—

तदभावात् संयोगाभावो हानं तददृशेः कैवल्यम् ॥ २५ ॥

तस्यादर्शनस्याभावाद् बुद्धिपुरुषसंयोगाभावः आत्यन्तिको बन्धनोपरम इत्यर्थ एतद् हानम् । तददृशेः कैवल्यम् पुरुषस्यामिश्रीभावः पुनरसंयोगो गुणैरित्यर्थः । दुःखकारणनिवृत्तौ दुःखोपरमो हानं तदा स्वरूपप्रतिष्ठः पुरुष इत्युक्तम् ॥ २५ ॥

The misery to be forsaken, the cause of that misery known as alliance as well as the cause of that union have been described. After that, escape has to be described.

**The Absence Of Alliance That Arises From Want Of It
Is The Escape And That Is The State Of Isolation
Of The Seer. 25.**

When Adarśana ceases, the alliance between the Buddhi and the Puruṣa ceases and there is complete cessation of bondage for all time, which is isolation of the Seer, *i.e.* state of aloofness of the Puruṣa and disappearance of future contact with the Guṇas. The cessation of misery that ensues from the termination of the cause of misery is the escape. In that state Puruṣa remains established in Himself (1).

(1) Isolation of the Seer means that only the Seer exists. When there is conjunction between the Seer and the seen it cannot be said that the Seer is alone. It may be asked whether isolation and non-isolation are states appertaining to the Seer. No, it is not so. Buddhi only undergoes change in

the form of cessation or disappearance from view, which does not and cannot affect the Seer. This point has been dealt with in II-20 (2) ante. Isolation of the Puruṣa is the correct expression while liberation of Puruṣa is an ascribed expression.

भाष्यम्—अथ हानस्य कः प्राप्त्युपाय इति—

विवेकख्यातिरविप्लवा हानोपायः ॥ २६ ॥

सत्त्वपुरुषान्यताप्रत्ययो विवेकख्यातिः, सा त्वनिवृत्तमिथ्याज्ञाना प्लवते । यदा मिथ्याज्ञानं दग्धबीजभावं बन्ध्यप्रसवं संपद्यते तदा विधूतक्लेशरजसः सत्त्वस्य परे वैशारदे परस्यां वशीकारसंज्ञायां वर्त्तमानस्य विवेकप्रत्यय-प्रवाहो निर्म्मलो भवति । सा विवेकख्यातिरविप्लवा हानस्योपायः, ततो मिथ्याज्ञानस्य दग्धबीज-भावोपगमः पुनश्चाप्रसवः । इत्येष मोक्षस्य मार्गो हानस्योपाय इति ॥ २६ ॥

What then is the means of escape ?

**Clear And Distinct (Unimpaired) Discriminative
Discernment Is The Means Of Escape. 26.**

The knowledge of distinction between Buddhi and Puruṣa is discriminative discernment, which is put out of use by undestroyed nescience (1°). When wrong knowledge reaches the state of a burnt seed and ceases to be productive, then through the attainment of purity of Buddhi on account of removal of impurities due to afflictions, the yogin reaches the highest stage of the renunciation known as *Vaśīkāra-sañjñā* and the flow of his conception of discrimination becomes clear. That unimpaired discriminative knowledge is the means of escape. From that (discriminative discernment) follows the parched seed state of nescience and cessation of its productivity. This is the way to Mokṣa or means of escape.

(1) Discrimination has been explained before. It means distinction between Puruṣa and Buddhi. The established intense knowledge or conception or clear idea thereof, is discriminative discernment.

Discriminative knowledge arises first from listening to the Śāstras or scriptures. Then by reasoned contemplation it becomes firmer and clearer. Through practice of the different exercises of yoga it gradually develops. When through Samprajñāta yoga or engrossment therein, the chance of acquiring wrong notion in respect of knowables, is eradicated then it is called the parched state of the seed of wrong knowledge. When that happens and the attachment to seen and unseen (*i.e.* heavenly) enjoyments completely ceases, then arises discernment based on knowledge of distinction purified through Samādhi. When that discriminative discernment becomes uninterrupted and is not broken by nescience, then the escape, *i.e.* complete abandonment of knowables, is effected. At that time wrong knowledge becomes like parched seed. When the escape is complete then the erroneous conceptions reduced to the state of parched seeds as well as discriminative knowledge, both disappear. That is isolation.

How Buddhi disappears through discriminative discernment has been explained in the next aphorism.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ २७ ॥

भाष्यम्—तस्येति प्रत्युदितख्यातिः प्रत्याम्नायः, सप्तधेति । अशुद्धावरण-
मलापगमाच्चित्तस्य प्रत्ययान्तरानुत्पादे सति सप्तप्रकारैव प्रज्ञा विवेकिनो भवति,
तद्यथा—परिज्ञातं हेयं नास्य पुनः परिज्ञेयमस्ति ।—१ । क्षीणा हेयहेतवो
न पुनरेतेषां क्षेतव्यमस्ति ।—२ । साक्षात्कृतं निरोधसमाधिना हानम् ।—
३ । भावितो विवेकख्यातिरूपो हानोपायः ।—४ । इत्येषा चतुष्टयी कार्या
विमुक्तिः प्रज्ञायाः । चित्तविमुक्तिस्तु त्रयी ।—चरिताधिकारा बुद्धिः ।—५ । गुणा
गिरिशिखरकूटच्युता इव ग्रावाणि निरवस्थानाः स्वकारणे प्रलयाभिमुखाः सह
तेनास्तं गच्छन्ति, न चैषां विप्रलौनानां पुनरस्त्युत्पादः प्रयोजनाभावादिति ।—
६ । एतस्यामवस्थायां गुणसम्बन्धातीतः स्वरूपमात्रज्योतिरमलः केवली पुरुष
इति ।—७ । एतां सप्तविधां प्रान्तभूमिप्रज्ञामनुपश्यन्पुरुषः कुशल इत्याख्यायते,
प्रतिप्रसवेऽपि चित्तस्य मुक्तः कुशल इत्येव भवति गुणातीतत्वादिति ॥ २७ ॥

Seven Kinds Of Ultimate Insight Come To Him (The Yogin Who Has Acquired Discriminative Discernment) (1). 27.

This has been spoken of in the Śāstras in respect of a yogin with a tranquil mind acquired by insight. When on account of cleansing of the impurities acting as veil on the mind, other kinds of (distractive) conception do not grow therein the discriminator gets seven kinds of ultimate insight. They are—(i) the forsakables have been known, there is nothing more to know in this direction ; (ii) the causes of growth of the forsakables have been attenuated, they need not be further thinned ; (iii) escape has become a matter of realisation through Nirodha-Samādhi (Samādhi of the closed mind) ; (iv) discriminative discernment as the means of escape has been recognised. These four insights are liberation from action, while those relating to liberation of the mind are of three kinds, *viz.* (v) Buddhi has fulfilled its function ; (vi) the Guṇas having been dislodged like boulders from the top of a hill, are rushing towards dissolution and getting merged into their cause, whence they will not rise again on account of absence of any reason therefor ; (vii) in the seventh state the insight reveals the Puruṣa as isolated, pure, self-luminant and beyond any relation with the Guṇas. When these seven kinds of insight are acquired, the Puruṣa may be called Kuśala or proficient. When the mind disappears, the Puruṣa can be called a Mukta-Kuśala or the liberated one, because He then transcends the Guṇas.

(1) Ultimate insight = Highest state of knowledge, beyond which there can be no knowledge on the subject, and on attainment of which all knowledge in respect thereof ends or ceases. It is clear that when the faculty of discrimination is attained, and it is felt that 'I know what is to be known, I have nothing more to know', the process of knowledge will cease.

In the first insight, the miserableness of objects having been fully realised, the mind desists completely from them.

In the second, the efforts at decreasing afflictions (not altogether disappearing) being successful, such an insight appears that there is nothing more to be done in this respect. This is how efforts at restraint cease.

By the third, enquiry about the supreme goal ceases, as it is then realised. This stops all enquiry about the spiritual goal. Once escape is fully realised by Nirodha-Samādhi or closed concentration then by recollection of it, this wisdom is gained.

In the fourth, having gained the means of escape the mind is no longer occupied with enquiry about the practices of Yoga. This brings about a cessation of the effort to attain proficiency in practice.

These four kinds of insight are known as liberation from action. As this liberation is attained through effort, *i.e.* as these terminate the stage of practice, they are called liberation from action. The remaining three stages are known as freedom from mind. After attainment of liberation from action, these three forms of insight automatically appear and bring about complete cessation of the mind. This is the acme of wisdom in the shape of supreme renunciation. That is the foremost wisdom or the farthest limit of the activities of the intellect. Beyond that is isolation. Those three insights are :—

Fifth. Buddhi has fulfilled its duty, *i.e.* brought about experience and final beatitude. When complete abandonment is attained, there is cessation of experience. Termination of experience is known as beatitude or liberation. 'There is nothing more to be served by the intellect'—this sort of insight brings about a cessation of the operation of the intellect.

Sixth. The nature of the sixth form of insight is the knowledge that the activities of the intellect will cease and it will not rise again. Then it is clearly perceived that on the disappearance of the afflictive and non-afflictive latencies, there will be perpetual closing of the mental vision. Just as a big stone falling from the top of a hill does not go back to its former place, so the Guṇas getting detached from the

Puruṣa do not come back again. Here the Guṇas referred to are the attributes of Buddhi like pleasure, pain or delusion and not the three primal Guṇas, because they being basic cannot merge into anything.

Seventh. In this stage of insight it is recognised that Puruṣa is free from relationship with Guṇas, is self-illuminated, pure and absolute. (Here the Guṇas referred to are the three primary Guṇas—the constituent principles). This is not isolation itself but the best insight relating to final emancipation. In perfect isolation, the mental vision completely disappears; hence insight also ceases. When after the aforesaid seven insights, the mind is closed, the tranquil Puruṣa is regarded as Mukta-Kuśala or liberated and proficient. At the stage of this insight Puruṣa is called Kuśala or proficient. That is the state of liberation while still living. When contact with misery does not take place even while living, then the yogin is regarded as Jīvan-Mukta or free while living. When on the attainment of discriminative discernment, there is just a particle of latency remaining, and the yogin contemplates only on ultimate insights, then only is he Jīvan-Mukta. In that state, though faced with misery, he may rise above it with discriminative knowledge, and thus escape it. He is thus Jīvan-Mukta or free in lifetime. Even if the Yogin lives with a created mind, he is Jīvan-Mukta. In fact, a yogin living after liberation, i.e. beyond the touch of misery, is called Jīvan-Mukta when, though quite capable, he does not take to the state of perpetual isolation by getting into incorporeal emancipation (IV-30).

What according to some modern viewpoint is Jīvan-Mukti, is according to Yoga only verbal knowledge acquired through hearing and inference. When discernment is established a yogin is not worried with fear nor does he lament over misery.

भाष्यम्—सिद्धा भवति विवेकख्यातिर्ज्ञानोपायः, न च सिद्धिरन्तरेण साधन-
मित्येतदारभ्यते—

योगाङ्गानुष्ठानादशुद्धिर्नश्ये ज्ञानदीप्तिरविवेकख्यातिः ॥ २८ ॥

योगाङ्गानि अष्टावभिधायिष्यमाणानि, तेषामनुष्ठानात् पञ्चपर्वणो विपर्यय-
स्याशुद्धिरूपस्य क्षयः नाशः । तत्क्षये सम्यग्ज्ञानस्याभिव्यक्तिः । यथा यथा च
साधनान्यनुष्ठेयन्ते तथा तथा तनुत्वमशुद्धिरापद्यते । यथा यथा च क्षीयते तथा
तथा क्षयक्रमानुरोधिनी ज्ञानस्यापि दीप्तिर्विवर्धते, सा खल्वेवा विवृद्धिः प्रकर्ष-
मनुभवति आ विवेकख्यातेः — आ गुणपुरुषस्वरूपविज्ञानादित्यर्थः । योगाङ्गा-
नुष्ठानमशुद्धेर्वियोगकारणं यथा परशुर्द्धेयस्य, विवेकख्यातेस्तु प्राप्तिकारणं यथा
धर्मः सुखस्य, नान्यथा कारणम् ।

कति चैतानि कारणानि शास्त्रे भवन्ति, नवैवेत्याह, तदुच्यते — ‘उत्पत्ति-
स्थित्यभिव्यक्तिविकारप्रत्ययाप्तयः । वियोगान्यत्वधृतयः कारणत्रयवधा स्मृतम्’
इति । तत्रोत्पत्तिकारणं — मनो भवति विज्ञानस्य, स्थितिकारणं — मनसः पुरुषार्थता,
शरीरस्येवाह्वार इति । अभिव्यक्तिकारणं यथा रूपस्यालोकस्तथा रूपज्ञानम् ।
विकारकारणं — मनसो विषयान्तरं, यथाग्निः पाक्ष्यस्य । प्रत्ययकारणं — धूमज्ञान-
मग्निज्ञानस्य । प्राप्तिकारणं — योगाङ्गानुष्ठानं विवेकख्यातेः । वियोगकारणं —
तदेवाशुद्धेः । अन्यत्वकारणं यथा सुवर्णस्य सुवर्णकारः । एवमेकस्य स्त्रीप्रत्ययस्य
अविद्या मूढत्वे, द्वेषो दुःखत्वे, रागः सुखत्वे, तत्त्वज्ञानं माध्यस्थ्ये । धृतिकारणं
— शरीरमिन्द्रियाणां तानि च तस्य, महाभूतानि शरीराणां तानि च परस्परं
सर्वेषां, तैर्यग्यौनमानुषदैवतानि च परस्परार्थत्वात् । इत्येवं नव कारणानि ।
तानि च यथासम्भवं पदार्थान्तरेष्वपि योज्यानि । योगाङ्गानुष्ठानन्तु द्विधैव
कारणत्वं लभत इति ॥ २८ ॥

Discriminative discernment as means of escape can
be perfected. There can be no perfection without
practice. That is why this (practice of yoga) is begun.

**Through The Practice Of The Different Accessories To Yoga
When Impurities Are Destroyed, Then There Arises
Enlightenment Of Perception Culminating In
Discriminative Discernment (1). 28.**

The accessories to yoga about to be mentioned are
eight in number. Through their practice, impurities in
the form of five types of nescience are decreased or
destroyed. On their diminution, true knowledge manifests

itself. As the practices are performed, the impurities are attenuated and correspondingly the lustre of knowledge increases until discriminative discernment is attained, *i.e.* the true nature of the distinction between Puruṣa and the Guṇas is known. Practice of the branches of yoga is the means of eradication of the impurities (2) as an axe is the means of severance of the object (*i.e.* wood) cut. It is thus the means of acquisition of discriminative discernment, as virtue is in happiness. Practice of Yoga is not the cause in any other way.

How many causes have been mentioned in the Śāstras? Nine, *viz.* origin, sustenance, manifestation, modification, inference, acquisition, severance, alteration and support. Of these, mind is the cause of the origin of knowledge; of sustenance, as being the concern of the Puruṣa sustains the mind, or as food does the body; of manifestation, as light is of visibility, and thus of knowledge of visible objects by reflex action, as 'I am knowing or seeing'; of modification, as of the mind by taking in different objects, or the fire for cooking, *i.e.* changing the food; of inference, as existence of fire is inferred by seeing smoke; of acquisition, as yogic practice is of discriminative discernment; of severance, as that knowledge is of impurities; of alteration, as the goldsmith is of gold. Similarly, knowledge in respect of a woman may vary, *viz.* infatuation caused by Avidyā, misery caused by aversion, pleasure caused by attachment, and indifference caused by wisdom. Body is the cause of support of the senses and the senses are that of the body. Similarly, the gross elements are the cause of consistency of the body and reciprocally of one another. Animals, men and the Devas being the concern of one another are the causes of support of each other. These are the nine causes. These are

applicable in other cases also *mutatis mutandis*. Thus practice of yogic methods becomes the cause by two ways—severance and acquisition.

(1) Even when the afflictions or the fivefold wrong knowledge like Avidyā etc., are dominant, discriminative knowledge can be acquired through learning and deductions therefrom. As the latencies of wrong knowledge weaken through practice, the discriminative knowledge gets clearer. Subsequently through engrossment in knowledge acquired through Samādhi, full discernment dawns. Such clarity of discriminative knowledge is called lustre of knowledge. Knowing that attachment to objects is the cause of misery, people who try to obtain and preserve them has one kind of knowledge, while those who knowing that try to forsake them must be getting lustre or clarity of knowledge. Further, those who, having forsaken them completely, refrain from taking to them must be said to have got real discernment as they realise that objects are the causes of grief. It may be said of discriminative discernment also.

(2) The commentator, in reply to the criticism how such practice can be the cause of discriminative knowledge, has shown how the accessories to Yoga in the practice of restraints (Yama) and observances (Niyama) can eradicate impurities.

Avidyā or nescience is all wrong knowledge. Practice of Yogic restraints and observances, means not acting under the influence of wrong knowledge. They weaken wrong knowledge and brighten up discriminative knowledge. For example, aversion is a kind of mental modification based on wrong knowledge. Hatred is the chief aversion. Through Ahimsā or spirit of harmlessness the work of wrong knowledge in the form of ill will is stopped. From that gradually discriminative discernment becomes established. Similarly, through practice of truth many other wrong notions like greed etc. are destroyed. Through the practice of Āsana (yogic postures) and Prāṇāyāma (breath control) the body becomes steady, motionless and free from the sense of pain, when the notion 'I am the body' decreases and the tendency to cultivate the feeling 'I am not the body' increases. This is how yogic practices bring about

true knowledge. Through them directly impurities in the shape of delusive latencies, are removed which lead to the dawn of insights.

Impurities mean not only wrong knowledge but also action under its influence and the latent impressions collected therefrom. Observance of Yogic practices implies action based on such knowledge, which leads to development of correct apprehension. This again destroys ignorance, which brings complete cessation of the activities of Buddhi and then isolation is attained. This is how Yogic practices are the causes of emancipation.

Some people get upset to hear that knowledge can accrue from Yoga. They say that practice can never be the cause of knowledge which, they say, can be derived only through direct perception, inference and from accredited teachers. This proposition is not disputed by Yogins also. It has been shown above how yogic practices contribute to knowledge. In fact, Samādhi is the best form of direct perception, and the reasoning that follows therefrom culminates in discriminative knowledge, while the knowledge concerning Mokṣa or liberation imparted by an accredited teacher who has attained realisation is the purest Āgama (or teaching from a preceptor).

Practice of yoga is the cause of wisdom. The commentator has clearly explained before that the material cause is not the only cause. In fact, Mokṣa (liberation, emancipation) has no material cause. Bondage means union between the Guṇas and the Puruṣa. The union between non-spatial Puruṣa and Prakṛti is not like the union of two external objects, which implies contiguous existence. Their contact is only the undifferentiated notion of them. That conception of non-separation is destroyed by discrimination. Yoga is the means of removal of impurities and attainment of discrimination. Discrimination destroys indiscrimination. This is how Yoga is the cause of emancipation. Just as there can be no material cause for the union (of Puruṣa and Prakṛti), so there cannot be any material cause for separation (*i.e.* of Mokṣa or disunion from misery).

भाष्यम्—तत्र योगाङ्गान्यवधार्यन्ते—

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २८ ॥

यथाक्रममेतेषामनुष्ठानं स्वरूपं च वक्ष्यामः ॥ २८ ॥

The accessories to Yoga are being ascertained.

Yama (Restraint), Niyama (Observance), Āsana (Posture), Prāṇāyāma (Regulation of Breath), Pratyāhāra (Withholding Of Senses), Dhāraṇā (Fixity), Dhyāna (Meditation) And Samādhi (Perfect Concentration) Are The Eight (1) Means Of Attaining Yoga. 29.

The method of their practice and their nature will be described later seriatim.

(1) Some raise the objection that the means of attaining Yoga have been mentioned as six in another Śāstra. Whatever might be the number of the practices by mutation, nobody can escape the means indicated in these eight forms. In the Mahābhārata it is stated 'In the Vedas, Yoga is described by the sages as endowed with eight forms.'

भाष्यम्—तत्र—

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

तत्राहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः । उत्तरे च यमनियमास्तन्मूलास्तत्सिद्धिपरतया तत्प्रतिपादनाय प्रतिपाद्यन्ते, तदवदारूपकरणायैवोपादौयन्ते । तथा चोक्तं “स खल्वयं ब्राह्मणो यथा यथा व्रतानि ब्रह्मणि समादित्सते तथा तथा प्रमादकृतेभ्यो हिंसानिदानेभ्यो निवर्त्तमानस्तामेवावदारूपामहिंसां करोतीति ।” सत्यं यथार्थं वाङ्मनसे, यथा दृष्टं यथानुमितं यथा श्रुतं तथा वाङ्मनश्चेति । परत्र स्वबोधसंक्रान्तये वागुक्ता सा यदि न वंचिता भ्रान्ता वा प्रतिपत्तिवन्ध्या वा भवेदिति, एषा सर्वभूतोपकारार्थं प्रवृत्ता न भूतोपघाताय, यदि चैवमप्यभिधीयमाना भूतोपघातपरैव स्यान्न सत्यं भवेत् पापमेव भवेत् । तेन पुण्याभासेन पुण्यप्रतिरूपकेण कष्टं तमः प्राप्नुयात्, तस्मात् परीक्ष्य सर्वभूतहितं सत्यं ब्रूयात् । स्तेयमशास्त्रपूर्वकं द्रव्याणां परतः स्वीकरणम्, तत्प्रतिषेधः पुनरस्पृहारूपमस्तेयमिति । ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य

संयमः । विषयाणामर्जनरक्षणक्षयसङ्गहिंसादोषदर्शनादस्वीकरणमपरिग्रह इत्येते
यमाः ॥ ३० ॥

Of these—

**Ahimsā (Harmlessness), Satya (Truth), Asteya (Abstention
From Stealing), Brahmacharya (Continence) And
Aparigraha (Non-Grasping, Abstinence From
Avariciousness) Are The Five Yamas
(Forms Of Restraint). 30.**

Of these Ahimsā (1) is non-injuring all beings, always and in all manners. Truth and other forms of restraints and observances are based on the spirit of harmlessness. As they are the means of fulfilment of harmlessness, they have been recommended in the Śāstras for establishing Ahimsā. They are also the best means of making Ahimsā pure. That is why it has been stated in the Śāstras, 'Whatever acts of discipline are practised by the knower of Brahman, he, thereby abstaining from acts of violence due to misapprehension, makes Ahimsā pure, *i.e.* all his virtuous deeds result in purification of Ahimsā.'

Satya (truthfulness) (2) is correspondence of speech and mind to fact, *i.e.* saying and thinking of what has been seen, heard or inferred. Words spoken to others for communicating one's own thoughts when not deluding or mistaken or meaningless to the hearer, are true. They should, however, be used not for inflicting harm to creatures but for their benefit; because if words spoken hurt others, they do not produce piety as truth would, but only sin. By application of such pious looking (true) words one gets into painful darkness or infernal region. Therefore, truthful words beneficial to every creature should be uttered after careful consideration.

Steya (3) means illegally taking things belonging to another. Asteya is abstention from such feeling even in desire.

Brahmacharya—suppressing the sense of the sexual organ and of the activities of other sense-organs leading to it (4).

To desist from taking or coveting things, seeing that to get them and keep them involve trouble, that they decay, that their association causes mischief and that they beget malice, is Aparigraha or abstention from avariciousness. These constitute Yama or Restraint.

(1) The commentator has given a lucid exposition of harmlessness. Śruti says, "Do not injure any creature". Harmlessness is not only refraining from injury to animals, but developing and entertaining feelings of amity towards all beings. Unless selfishness is given up in respect of all external objects it is not possible to practise harmlessness. To nourish one's own body with the flesh of another is the chief form of harm. Besides, in seeking one's own comfort, it becomes inevitable to cause pain to others. To frighten another, to break the heart with rudeness—these all are injury. Because truth and other forms of restraints and observances weaken the selfish tendencies of greed and envy, their practice purifies harmlessness.

Some doubt how it can be possible to practise harmlessness when in maintaining one's own life, killing of animals is unavoidable. This doubt arises out of not knowing the principle of the practice of harmlessness. The commentator has said that it is not possible to enjoy without hurting others (vide II. 15). Therefore to live, cruelty to animals is inevitable. Knowing that, the Yogins practise Yoga to avoid being born again. This is the first practice of harmlessness. To refrain, as far as possible, from inflicting injury on trees and animals is the second practice. The third is to avoid, as far as possible, infliction of pain on the higher animals. Briefly, harmlessness is abandonment of the evil tendency from

which arise cruelty leading to infliction of injury to animals, and malice, hatred etc. Unless there is a feeling of cruelty behind it, if anybody's action results in the death of his parents even, that deed is not regarded either customarily or spiritually as an act of violence. There are grades of harm. Injuring children or parents and killing an assailant are not the same thing, because no one can do the former unless there is intensely vile cruelty in him. The intensity of vile-ness marks the difference in the degree of cruelty. That is why killing a man and cutting grass are not the same form of cruelty. Again hurting a man with rude words is not the same as killing him so much so that killing a desperado or felling trees etc. are not regarded as cruelty at all by ordinary men, because they are in such a sinful state that these acts do not contaminate them further. This is why Manu has said that there is no harm to ordinary men in taking meat because it is their usual propensity, but to desist from it produces excellent result.

So far for ordinary men. But for yogins observance of Ahimsā is a supreme vow; that is why they try their best to practise harmlessness. They first refrain from doing harm to human beings—even to an attacker—and then to animals by practising as little cruelty as possible even to the extent of only frightening away a snake and not killing it. Next they practise harmlessness to vegetables. This is how yogins by practising only unavoidable harm in the mildest form go on increasing the spirit of harmlessness and ultimately through proficiency in yoga get liberated from embodied existence and thus make themselves free from harm to all creatures. Cleansing of the heart is the aim of yogic practices.

(2) Truthfulness. The effort to make the mind and speech correspond to the thing which has been correctly apprehended is the practice of truth. Truth which might pain another is not to be uttered or thought of, e.g. to cause pain by mentioning one's defects or wishing destruction of followers of untruth or thoughts of a similar nature.

With regard to truth, Upaniṣad has said, "Truth triumphs, not falsehood". For cultivating truth, talkativeness has to be

curbed and taciturnity has to be practised. To dispose the mind to truth, one should first desist from imaginative literature such as fiction, drama etc. Then abandoning unspiritual truths, only spiritual principles have to be contemplated on. Minds of ordinary men being always occupied with imaginary things, thoughts of spiritual principles do not get a footing there. Hence through stories and analogies they try to grasp partially the real things. For instance, they try to make effective the precepts of truth by incongruous example like a father telling the son, "I shall break your head if you do not speak truth." For a yogin practising perfection of truth, such instruction or thought does not become useful. Leaving aside all imaginary or unreal things, they engage their speech and mind in matters of truth and established facts. Real practice of truth is difficult unless the luxury of imagination is given up. When speaking the truth is likely to harm another, silence is advisable. Untruth should not be spoken even with the best of motives, half-truth is still worse, it is conveyed by erroneous expression or innuendo.

(3) Taking a thing not given or properly not entitled to, is Steya or stealing. Forsaking such a thing and not even to have a desire to possess such a thing is Asteya. Even if a jewel or treasure-trove is found by chance it is not to be taken because it belongs to somebody else. Thus, not to take a thing which is not one's own and the effort to give up even the desire for such a thing is the practice of non-covetousness. We find in Īsha Upaniṣad, "Do not covet anybody's wealth".

(4) Brahmacharya (continence). Suppressing the sense of sexual organs—Restraining all sense-organs like eyes etc. from such activities which might cause a lapse from continence and thus suppress the sense of the corresponding organ is continence. Only restraining it is not continence. "Thinking of, talking about, joking, intent looking, secret talk, resolve, attempt and execution are the eight forms of sexual indulgence, say the sages. The seekers of salvation should practise their opposites." The abandonment of these eight forms of non-abstinence is continence. Whenever thoughts of non-chastity arise in the mind, they have to be dispelled. They should

never be encouraged. For practice of continence, frugal meal is necessary. Plenty of milk and butter may be Sāttvika (pure) food for an ordinary person but not for a yogin. For a Brahmachārin (one practising continence) the body should be kept a little less invigorated through frugal diet and moderate sleep. Thereby giving up all forms of non-abstinence, and making the mind free from all such desires, if the particular organ is rendered insensible then can continence be established. A non-Brahmachārin cannot attain self-realisation. It is said in the Mundaka Upaniṣad, "This soul is realised only through truth, austerity, complete knowledge, and perpetual continence."

(5) There is trouble in acquiring enjoyables, trouble in preserving them, unhappiness when they are gone, their company causes latent impressions producing sorrows in future as well as inevitable injury to others while acquiring and the misery arising therefrom; remembering all these, the seeker after escape from misery first of all gives up objects of enjoyment and then refrains from taking them. Only things necessary for maintenance of life are to be accepted. Being endowed with riches and not to part with them for the good of others is selfishness and want of sympathy for others in distress. As Yogins seek to reach the limit of unselfishness, it is inevitable for them to give up completely all objects of enjoyment. Unless life remains in body, success in Yoga cannot be achieved, so it will not be possible to shun the evil fully; therefore the yogin takes only as much as is necessary for the maintenance of life. To remain in possession of many objects of enjoyment success in yoga remains far away.

भाष्यम्—ते तु—

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

तत्राऽहिंसा जात्यवच्छिन्ना—मत्स्यबन्धकस्य मत्स्येष्वेव नान्यत्र हिंसा ।
सैव देशावच्छिन्ना—न तीर्थे हनिष्यामीति । सैव कालावच्छिन्ना—न चतुर्दश्यां
न पुण्येऽहनि हनिष्यामीति । सैव विभिरुपरतस्य समयावच्छिन्ना--देवब्राह्मणार्थे

नान्यथा हनिष्यामीति, यथा च क्षत्रियाणां युद्ध एव हिंसा नान्यत्वेति । एभि-
र्जातिदेशकालसमयैरनवच्छिन्ना अहिंसादयः सर्वथैव परिपालनीयाः, सर्वभूमिषु
सर्वविषयेषु सर्वथैवाविदितव्यभिचाराः सार्वभौमा महाव्रतमित्युच्यते ॥ ३१ ॥

**They (The Restraints), However, (Become A) Great Vow
When They Become Universal, Being Unrestricted By
Class, Place, Period Or Notion Of Duty (1). 31.**

The example of harmlessness restricted by class is the case of fisherman's harmlessness to all except to fish. Harmlessness distinguished by place is practising non-killing only in holy places but not elsewhere, while that by period is observance of non-killing on a particular sacred day. Harmlessness though no so limited might be restricted by idea of duty, *e.g.* observance of sacrifice of animals only to propitiate deities or for feeding of Brahmins and not for any other purpose. Another instance is of Kṣatriyas (fighting class) committing violence in war as a matter of duty, and practising harmlessness at other times. Thus the restraints, harmlessness, truth etc. should be observed universally irrespective of class, place, period or customary duty. When they are observed in every instance, on all subjects without fail in any way and thereby attain universality they are called Great Vows.

(1) Every devotee practises some form or another of harmlessness etc. but yogins practise them fully. Hence in their case they are universal and called Great Vows.

Notion of rule of duty = fighting being the duty of a Kṣatriya, Arjuna had to fight. That is violence due to the notion of customary duty. Yogins, however, practise harmlessness everywhere and always.

शौचसन्तोषतपःस्वाध्यायिश्चरप्रणिधानानि नियमाः ॥ ३२ ॥

भाष्यम्—तत्र शौचं मृज्जलादिजनितं मिथ्याभ्यवहरणादि च बाह्यम् ।

आभ्यन्तरं चित्तमलानामाचालनम् । सन्तोषः सन्निहितसाधनादधिकस्यानुपा-
दित्सा । तपः द्वन्द्वसहनम्, द्वन्द्वश्च जिघत्सापिपासे शीतोष्णे स्थानासने काष्ठ-
मौनाकारमौने च । व्रतानि चैव यथायोगं कृच्छ्रचान्द्रायणसान्तपनादीनि ।
स्वाध्यायः मोक्षशास्त्राणामध्ययनं प्रणवजपो वा । ईश्वरप्रणिधानं तस्मिन्परमगुरौ
सर्वकर्मर्पणं, “शय्यासनस्थोऽथ पथि व्रजन्वा स्वस्थः परिचीणवितर्कजालः ।
संसारबीजक्षयमौचमाणः स्यान्नित्यमुक्तोऽमृतभोगभागी ।” यत्रेदमुक्तं “ततः
प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च” इति ॥ ३२ ॥

**Cleanliness, Contentment, Austerity, Svādhyāya (Practices
With The Help Of Words) And Devotion To God Are
The Niyamas (Observances). 32.**

Of these, purificatory wash, and consumption of pure food etc. constitute external cleanliness. Internal cleanliness is removal of impurities of the mind (1). Contentment (2) implies not owning means at one's disposal in excess of immediate necessities for maintaining life, and absence of desire of having more of them. Austerities (3) mean ability to stand such pains of extremes like hunger and thirst, heat and cold, standing calmly and sitting in posture, Kāṣṭha-mauna or absence of all expressions and Ākāra-mauna or absence of speech. It also includes observances of fast and hardship in respect of various religious vows. Svādhyāya includes study of the Śāstras relating to liberation and the repetition of the symbolic OM.

Īśvarapraṇidhāna (5) means submission of all actions to the lord God. It has been said in this connection, “The Yogin established in self, whose distractions are disappearing, whether resting in bed or seated or walking sees the cause of worldly existence weakening and thus becomes always contented and entitled to enjoy immortal bliss”. The maker of aphorism has said in (I-29) “From that (Īśvarapraṇidhāna) ensues selfrealisation and impediments disappear”.



(1) Practice of cleanliness helps continence etc. From the smell of putrid animal products a sedative feeling arises. From that people seek excitement and under its influence take to drink and other exciting things. That is why the mind of an unclean person becomes clouded and his body unfit for purposes of Yoga. Therefore it is necessary for a yogin to keep his mind and habitation clean and take only pure food. Putrid, smelly, alcoholic or other exciting food is regarded as impure. Intoxicating drink never brings about steadiness of mind. In Yoga, mind has to be controlled. With intoxicants, mind ceases to be under control; they are therefore inimical to Yoga. It is said by Charaka, "What is good or most coveted in this life or in future, can be secured by intense concentration of the mind while alcohol creates a disturbance of the mind. Those who are blinded by addiction to drink, lose sight of what is best for them."

Cleansing the mind of impurities like arrogance, conceit, malice etc. is internal purification.

(2) Contentment. A spirit of contentment has to be developed by reflecting on the sense of satisfaction that comes from getting a desired object. Next, the thought that what I have got is enough should be cultivated and meditated upon. That is how contentment has to be practised. It is said in the Śāstras that as to escape from thorns it is necessary only to wear shoes and not to cover the face of the earth with leather, so happiness can be derived from contentment and not by thinking that I shall be happy when I get all I wish for.

(3) Austerity—see notes on II-1. Practice of austerity for getting a desired worldly object only, is not yogic austerity. Those who get upset by small suffering, have no chance of practising Yoga. That is why endurance has to be practised by means of austerities. When the body develops endurance and when the mind does not get upset over lack of physical comfort, then one gets qualified in practising Yoga.

Kāṣṭha-mauna = not to indicate anything by words, gestures or signs.

Ākāra-mauna = indicating by gesture or sign but refraining from speech. By silence the power to prevent useless talk

or rude words is acquired ; it also helps practising truth, power to withstand abuses and restrains the begging propensity.

When hunger and thirst can be endured, one is not easily disturbed thereby during meditation. Through Āsana, *i.e.* yogic posture, steadiness of body is acquired. Physical (penitential) hardship is to be practised only when expiating for sins, not otherwise.

(4) Through spiritual study and muttering of devotional formula uniformity of speech, which helps in the steady recollection of desired object, is acquired. Through the study of Śāstras relating to emancipation, worldly thoughts decrease and a taste for spiritual objects arises.

(5) Placing one's own mind in the tranquil mind of God is placing self in God and God in self ; and thinking in everything that all unavoidable efforts are being done by Him as it were, is giving up hankering for the fruits of action, which is complete surrender of all actions to God. Such carefree devotee considering himself as placed in God in all his actions and thus being perfectly peaceful, goes on with his physical existence until his sense-organs stop their function. Meditating on God as Consciousness within self, a Yogin realises his individual self (see I-29). When one forgets God and does anything one does not surrender one's action to God ; but does it wholly egotistically. If anything is done regarding oneself as a non-doer, and keeping the mind in God as well as thinking that the result thereof might lead to yoga or cessation of activities, then alone it is surrender to God.

भाष्यम्—एतेषां यमनियमानाम्—

वितर्कबाधने प्रतिपन्नभावनम् ॥३३॥

यदास्य ब्राह्मणस्य हिंसादयो वितर्का जायेरन् हनिष्याम्यहमपकारिणम्, अनृतमपि वक्ष्यामि, द्रव्यमप्यस्य स्वीकरिष्यामि, दारेषु चास्य व्यवायी भविष्यामि, परिग्रहेषु चास्य स्वामी भविष्यामीत्येवमुन्मार्गप्रवणवितर्कान्वरेणातिदीप्तेन बाध्यमानस्तत्प्रतिपन्नान्भावयेत्—घोरिषु संसाराङ्गारेषु पच्यमानेन मया शरणमुपागतः सर्वभूताभयप्रदानेन योगधर्मः, स खल्वहं त्यक्त्वा वितर्कान्पुनस्तानाददान-

स्तुत्यः खलुत्तेन इति भावयेत् । यथा खा वान्तावलेहो तथा त्यक्तस्य पुनराददान
इत्येवमादि सूत्रान्तरेष्वपि योज्यम् ॥३३॥

**When These Abstentions And Observances Are Inhibited By
Perverse Thoughts There Should Be Thought Of The
Opposites (1). 33.**

When the knower of Brahman gets feelings of hatred etc. and is inhibited by the blazing heat of perverse thoughts such as "I shall kill him who hurts me, I shall speak untruth, I shall take his things, I shall commit adultery with his wife, I shall take things belonging to others", he should think of their opposites in this way : "Roasted on the pitiless burning coal of the round of rebirths, I took refuge in the virtues of Yoga by promising security to all beings. After having abjured such perverse thoughts I am behaving like a dog in betaking myself to them. As a dog licks his vomits, so it is to take to things abandoned". Such kinds of opposite or contrary thoughts are to be practised also in respect of the methods prescribed in the other Sūtras.

(1) Vitarka = Perverse thoughts—which give rise to actions opposed to the ten rules of Yama and Niyama (restraints and observances)—like harmlessness etc. They are—harm, untruth, theft, incontinence, avarice; and uncleanness, discontent, unendurance, talkativeness, thinking of the character of low persons or of ungodly attributes.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधि-
मात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

भाष्यम्—तत्र हिंसा तावत्कृता कारिताऽनुमोदितेति त्रिविधा । एकैका
पुनस्त्रिविधा, लोभेन—मांसचर्मार्थेन, क्रोधेन—अपकृतमनेनेति, मोहेन—धर्मो मे
भविष्यतीति । लोभक्रोधमोहाः पुनस्त्रिविधाः मृदुमध्याधिमात्रा इति । एवं

सप्तविंशतिभेदा भवन्ति हिंसायाः । मृदुमध्याधिमात्राः पुनस्त्रिधा, मृदुमृदुः मध्य-
मृदुः तीव्रमृदुरिति तथा मृदुमध्यः मध्यमध्यः तीव्रमध्य इति तथा मृदुतीव्रः
मध्यतीव्रः अधिमात्रतीव्र इति एवमेकाशीतिभेदा हिंसा भवति । सा पुनर्नियम-
विकल्पसमुच्चयभेदादसंख्येया प्राणभृदुभेदस्यापरिसंख्येयत्वादिति । एवमनृता-
दिष्वपि योज्यम् ।

ते खल्वसौ वितर्का दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनं दुःखमज्ञान-
ज्ञानान्तफलं येषामिति प्रतिपक्षभावनम् । तथा च हिंसकः प्रथमं तावद् वध्यस्य
वोर्यमाक्षिपति, ततः शस्त्रादिनिपातेन दुःखयति, ततो जीवितादपि मोचयति ।
ततो वोर्याक्षेपादस्य चेतनाचेतनमुपकरणं क्षीणवीर्यं भवति, दुःखोत्पादाश्रयक-
तिर्यक्प्रेतादिषु दुःखमनुभवति, जीवितव्यपरोपणात्प्रतिक्षणं च जीविताख्ये
वर्तमानो मरणमिच्छन्नपि दुःखविपाकस्य नियतविपाकवेदनीयत्वात्कथंचिदेवो-
च्छ्वसिति । यदि च कथञ्चित् पुण्यादपगता (पुण्यावापगता इति पाठान्तरम्)
हिंसा भवेत् तत्र सुखप्राप्तौ भवेदल्पायुरिति । एवमनृतादिष्वपि योज्यं यथा-
सम्भवम् । एवं वितर्काणां चामुमेवानुगतं विपाकमनिष्टं भावयन्न वितर्केषु मनः
प्रणिदधौत । प्रतिपक्षभावनाहेतोर्हेया वितर्काः ॥ ३४ ॥

**Actions Arising Out Of Perverse Thoughts Like Harm etc.
Are Either Done By Oneself, Got Done By Another Or
Approved (1) ; Done Either Through Anger, Greed Or
Delusion ; And Can Be Mild, Moderate Or Vehement.
That They Are The Causes Of Infinite Misery
And Unending Ignorance Is The
Contrary Thought. 34.**

Of them, harm can be of three kinds, either done directly, got done by another or approved when done by another. Each one of these is again of three kinds. Through greed as (killing an animal) for skin and meat ; through anger as "this man has done me a harm, therefore can be harmed ;" through delusion as in animal-sacrifice for acquiring merit. Greed, anger and delusion can again be of three kinds—mild, moderate and vehement. Thus harm can be of twenty-seven

varieties. Mild, moderate and vehement can each be of three kinds—gently mild, moderately mild, extremely mild ; gently moderate, moderately moderate and extremely moderate ; and gently vehement, moderately vehement and violently vehement. In this way harm can be of eighty-one varieties. This again becomes innumerable because of varieties due to customary rules, Vikalpa (option, *e.g.* sacrificing this or that animal) and Samuccaya (collective, *e.g.* sacrificing every kind of animals) as living creatures are innumerable. This sort of classification is also applicable in the case of untruth, theft etc.

To think that “these perversities produce endless consequences of pain and ignorance” is opposite thinking. Moreover, the injurer (animal killer) first reduces the power of the victim (*e.g.* by tying him up), then inflicts pain by weapons and finally deprives him of life. And on account of enervating the victim, the injurer loses the vigour of his body and senses, on account of causing pain he suffers by going to infernal region or being born as an animal or being an evil spirit, and for killing he suffers from a fatal disease on account of which he goes on suffering continuously through sin of unrestricted fruition (2) and although he prays for death he goes on living. If somehow the spirit of harm is removed or suppressed through piety (3) he might get happiness though he will be short-lived. This line of argument is applicable to untruth, theft etc. as far as possible. Thinking thus of the inevitable evil efforts of perverse thoughts and deeds, the mind should never again be engaged in them. Perverse thoughts are to be forsaken through their contrary thoughts.

(1) Approved—to approve injurious action done by another.

To inflict pain on an animal personally is injuring directly. To purchase meat is getting injury done by another; while approval is to commend injury done by another to an enemy or to a fierce animal, by saying that he has done well in killing that man or snake. This kind of harm is again done either in anger, through greed or under a delusion, *e.g.* holding that God has created some animals to be eaten by men.

Yogins should take particular care to see that there is not the least contamination through the sin of causing harm etc. Then only the purest form of yogic virtue appears.

(2) Sin of unrestricted fruition implies the sin that fructifies fully in this life, *i.e.* until the effect of the action which has brought about the misery is ended, it goes on giving pain until death ends the life.

(3) Removed or suppressed means not becoming effective through force of virtue. On that account the result of harm does not fully manifest itself but it shortens the life of the individual. The word 'Apagata' does not mean destruction but failure to produce adequate result.

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भाष्यम्—यदास्य स्युरप्रसवधर्माणस्तदा तत्कृतमैश्वर्यं योगिनः सिद्धिसूचकं भवति, तद्यथा—

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

सर्व प्राणिनां भवति ॥ ३५ ॥

When (by the practice of contrary thoughts) the perverse thoughts like those of harm etc. become unproductive (1) (like roasted seeds), then the super-normal power acquired by the yogin indicates his success—*viz.*

**On Being Established In Harmlessness, All Beings
Coming Near Him Cease To Be Hostile. 35.**

(1) Yama or restraints and Niyama or observances get established through Samādhi (perfect concentration) or meditation approximating to it. Being established in Īśvara-prapīdhāna (intense devotion to God) and Samādhi go together.

Perverse thoughts like harm etc. are known in their subtlest forms only through meditation and are removed from the mind through force of meditation. Sublime meditation is the cause of establishment in restraints and observances. Many think that Yamas (restraints) have to be practised first, then Niyamas (observances). That is wrong. From the very beginning Dhāraṇā (fixity) favourable to restraints, observances, posture, breath control and withholding of sense-organs has to be practised. Dhāraṇā (fixity) when developed becomes Dhyāna (meditation) which later becomes Samādhi (concentration). Along with that restraints and observances get established and posture etc. become perfect.

To be established in restraints and observances means the non-productivity of perverse thoughts. When evil thoughts like harm do not appear in the mind by themselves, then alone harmlessness etc. can be said to be established.

When men and beasts can be brought under control through slight development of will-power by mesmerism, it cannot be doubted that yogins will be able to develop their will-power to such an extent that they will be able to banish harm from their nature, so much so that other beings coming near them will be influenced by their ideas and give up their cruel nature in their presence.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

भाष्यम्—धार्मिको भूया इति भवति धार्मिकः, स्वर्गं प्राप्नुहीति स्वर्गं प्राप्नोति, अमोघास्य वाग्भवति ॥ ३६ ॥

**When Truthfulness Is Established (1) Words Acquire
The Power of Making Them Fruitful. 36.**

The words of one who is established in truth become infallible, for example, if he says to somebody 'Be virtuous' he becomes virtuous, if he says 'Go to heaven' he goes to heaven.

(1) The result of establishment in truth is produced also by will-power. One whose mind and speech are always occupied

with truthful subjects and the thought of telling a lie does not occur even for saving one's life, then it is certain that one's will-force conveyed by one's speech will be infallible. Disease or habit of lying or timidity can be cured by hypnotic suggestions. Similarly, the strongly developed will-power of a Yogin can produce feeling in the mind of the hearer in accordance with his uttered words and weaken the opposing thoughts. Thus when he says 'Be virtuous' it leads to the manifestation of the latency of virtue and makes the hearer virtuous. Yogins, however, do not entertain fruitless resolutions beyond the reach of their power.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

भाष्यम्—सर्वदिक्स्थान्यस्योपतिष्ठन्ते रत्नानि ॥ ३७ ॥

**When Non-Stealing Is Established All Jewels
Present Themselves. 37.**

Jewels from all directions come to him (1).

(1) On the establishment of non-stealing, *i.e.* non-covetuousness such look of indifference radiates from the devotee's face that any being looking at him regards him as greatly trustworthy and donors consider themselves as fortunate in being able to make a present to him of their best things. Thus, as the yogin roams from place to place jewels (best of things) from different quarters reach him. Fascinated by the powers of the yogin and considering him as a source of great consolation, the jewels among the conscious beings, appear before him personally while inanimate precious things are brought to him by donors. The word Ratna or jewel implies the best of every class (animate or inanimate).

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

भाष्यम्—यस्य लाभादप्रतिघान् गुणानुत्कर्षयति, सिद्धय विनेयेषु ज्ञान-
माधातुं समर्थो भवतीति ॥ ३८ ॥

**When Continence Is Established, (Influential)
Power Is Acquired. 38.**

Through the power acquired, invincible powers (1) like minification etc. are perfected and being endowed with inborn faculty, he is enabled to instil knowledge into the minds of his disciples.

(1) Invincible powers means unopposed or unobstructed knowledge, action and power like the power of minification or reducing oneself to a small particle. Incontinence deprives the nerves etc. of vital powers. Practice of continence prevents loss of vitality and increases power, thereby gradually leads to accumulation of invincible powers. When this becomes established the power to impress knowledge to the disciple is acquired. The words of wisdom of an incontinent person do not go deep into the mind of a disciple but they only touch the surface.

Only abstaining from sensual acts while indulging in food and sleep, does not lead to being established in continence. Unless the natural production of the body-seed is checked by firmness of thought, control of food and sleep, and abandonment of desire for corresponding objects, continence cannot be achieved.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥ ३८ ॥

भाष्यम्—अस्य भवति । कोऽहमासं, कथमहमासं, किंस्त्रिदिदं, कथंस्त्रिदिदं, के वा भविष्यामः, कथं वा भविष्याम इति, एवमस्य पूर्वान्तपरान्तमध्येष्वात्म-भावजिज्ञासा स्वरूपेणोपावर्त्तते । एता यमस्थैर्ये सिद्धयः ॥ ३८ ॥

**On Perfection In Non-Acceptance, Knowledge Of
Past And Future Existences Arises. 39.**

In a yogin "who was I and what was I, what is this body? how did it come about? what shall I be in future? how shall it be? (This is Janma-kathantā or history of past and future existences)", such questioning regarding self for the past, present and the future states are revealed in their true nature (1). The powers mentioned before are developed on being established in restraints.

(1) When through development of a spirit of non-acceptance, things of bodily enjoyment appear as insignificant, the body itself is felt as a superfluous burden. From that arises a sense of detachment towards sensate objects and the body. From meditation based on that idea, knowledge of the tale of life is derived. At present the delusion arising from close attachment to body and objects stands in the way of knowledge of the past and the future. As, when the body is made completely steady and effortless, powers of clairvoyance etc. are acquired irrespective of the body, so when along with objects of enjoyment, the body also is regarded as a superfluous burden, one gets conscious of separateness of body and self and thus rising above bodily delusion gets to know the past and the future story of life.

भाष्यम्—नियमेषु वक्ष्यामः—

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ ४० ॥

स्वाङ्गे जुगुप्सायां शौचमारभमाणः कायावद्यदर्शी कायानभिष्टवङ्गी यतिर्भवति । किञ्च परैरसंसर्गः कायस्वभावावलीकौ स्वमपि कायं जिहासुर्मृज्जलादिभिराचालयन्नपि कायशुद्धिमपश्यन् कथं परकायैरत्यन्तमेवाप्रयतैः संसृज्येत ॥४०॥

Speaking of Niyamas or observances—

From The Practice Of Purification, Aversion Towards Own Body Is Developed And Thus Aversion Grows To Contact With Other Bodies. 40.

When aversion for his own body arises, the Yogin practising purification, perceives the faults of the body and loses his love for it. Moreover, a distaste develops for the company of others, because one who has developed aversion for his own body finding that he cannot properly clean it even by ablution etc., how is it possible for him to come into contact with the exceptionally unclean body of another person ? (1)

(1) Through practice of purification of one's own body, an aversion for the body and a distaste for contact with other bodies are created. An animal expresses its love for another

animal through imitation of eating by licking it. Similarly, men by kissing their children and in other ways imitate animals in their show of eating. Such expressions of animality in love are removed by the practices of purification. Love of a Yogin is expressed through sentiments of friendliness, compassion, etc. which are free from sensuality. By the practice of purification, the desire for contact with women and children wholly disappears.

भाष्यम्—किंच—

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

भवन्तीति वाक्यशेषः । शुचेः सत्त्वशुद्धिस्ततः सौमनस्यं तत एकाग्र्यं तत इन्द्रियजयस्ततश्चात्मदर्शनयोग्यत्वं बुद्धिसत्त्वस्य भवति । इत्येतच्छ्रौचस्थैर्यादधिगम्यत इति ॥ ४१ ॥

Moreover—

Purification Of The Mind, Agreeableness Of Feeling, Concentration And Ability for Self-Realisation Are Acquired. 41.

The Yogin, who practises cleanliness gets purification of heart which leads to mental bliss, or spontaneous joy. From mental bliss develops one-pointedness which leads to subjugation of the senses. From subjugation of the senses, Buddhi (I-sense) develops the power of realising the Self (1). All these are attained by establishment in purification.

(1) The evils of arrogance, pride and attachment etc. being wholly removed, a sense of cleanliness of the mind arises and a spirit of aloofness from own body as well as from other bodies grows. This state, uncontaminated by the body-sense, is called internal purification. It brings about purification of the mind, and lessening of impurities in the form of worldly obsession. This leads to the development of mental bliss or a feeling of gladness and the body acquires a Sāttvika form of easiness. Without pleasantness of feeling, concentration of

mind is not possible. And without such one-pointedness of mind it is not possible to realise the soul beyond the senses.

सन्तोषादनुत्तमसुखलाभः ॥ ४२ ॥

भाष्यम्—तथा चोक्तम् “यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।
दृष्ट्वाचयसुखस्यैते नार्हतः षोडशो कलाम्” इति ॥ ४२ ॥

From Contentment Unsurpassed Happiness Is Gained. 42.

With reference to this, it has been said, “The happiness gained on this earth through the enjoyment of desired objects, or the supreme heavenly joy, is not even one-sixteenth of the happiness caused by the cessation of desires”.

कायेन्द्रियसिद्धिरशुद्धिचयात्तपसः ॥ ४३ ॥

भाष्यम्—निर्वर्त्यमानमेव तपो हिनस्त्यशुद्धावरणमलं तदावरणमलाप-
गमात्कायसिद्धिरणिमाद्या, तथेन्द्रियसिद्धिर्दूराच्छ्रवणदर्शनादेति ॥ ४३ ॥

**Through Destruction Of Impurities, Practice Of Austerities
Brings About Perfection Of The Body And The Senses. 43.**

When austerities are practised, the veil of impurity is removed. Then perfection of the body in the form of *Aṇimā* (minification) etc. and perfection (*Siddhi*) of the senses, such as clairaudience, clairvoyance etc. develop (1).

(1) Austerities in the form of *Prāṇāyāma* etc. chiefly remove the impurity in the form of subjection to the limitations of the body. Removal of such subjection (*i.e.* not being affected by hunger and thirst) by standing and Yogic posture, or by breathing etc., leads to the removal of the enveloping impurities owing to them. Then, the mind, unaffected by bodily limitations, due to the unhindered growth of will-power can bring about perfections (*Siddhis*) of the body and the senses. Yogins, however, do not make use of Yogic austerities for the attainment of such forms of perfection (*Siddhi*) but they apply them for spiritual attainments.

Austerities like practice of sleeplessness, steadiness of posture, abstention from food, suspension of vital energy etc., are opposed to human nature and favourable to the nature of celestial beings, hence they bring about perfections (Siddhis) of the body and the senses. That is why Jñānayogins, who devote themselves only to the practice of discrimination and dispassion, to the exclusion of such austerities, may not have these Siddhis. When discrimination is perfected, Samādhi also can be attained; and if a Yogin of that class so desires, he may attain the form of supernormal perfection called Vivekaja Siddhi (III. 52), but it is not likely for the Yogin possessed of discrimination, to have this desire. That is why Jñānayogins may attain emancipation without attaining the powers of Siddhi of the body and the senses [III. 55 (1)].

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ ४४ ॥

भाष्यम्—देवा ऋषयः सिद्धाश्च स्वाध्यायशीलस्य दर्शनं गच्छन्ति, कार्यं चास्य वर्त्तन्त इति ॥ ४४ ॥

**From Study And Repetition Of Mantras Communion
With The Desired Deity is Established. 44.**

The heavenly beings, sages and the Siddhas (celestials) become visible to the Yogin who practises Svādhyāya, (1) and the Yogin's wishes are fulfilled by them.

(1) Ordinarily, during repetition (Japa) of Mantras (e.g. God's name) thought does not remain fixed on the meaning of the Mantra or mutterable devotional formula. The person performing the Japa might aimlessly be repeating the words, and his mind may be roaming elsewhere. When Svādhyāya is established, the formula and the idea behind it remain uninterruptedly present before the mind. When deities are invoked with such ardour and faith, it is certain that they will appear before the devotee. Invocation now plaintively, next moment only mechanically, the mind being occupied with worldly affairs, does not produce the desired result.

समाधिसिद्धिरौखरप्रणिधानात् ॥ ४५ ॥

भाष्यम्—ईश्वरापितसर्वभावस्य समाधिसिद्धिर्यथा सर्वमौप्सितमवितथं जानाति देशान्तरे देहान्तरे कालान्तरे च, ततोऽस्य प्रज्ञा यथाभूतं प्रजाना-
तोति ॥ ४५ ॥

From Devotion To God, Samādhi Is Attained. 45.

The Yogin who devotes all his thoughts to God, attains Samādhi (1). By attainment of Samādhi, the Yogin knows all that is desired to be known, whatever happened or is happening in another life, in another place or at another time. Thereby his insight definitely knows things as they are.

(1) Constant devotion to God easily leads to the attainment of Samādhi. Other practices and regulations conduce to attainment of Samādhi by other means, but devotion to God directly leads to Samādhi, because it is a form of thought which is favourable to Samādhi. That thought deepening makes the body motionless and leads to the withdrawal of the senses from their objects. Surrender of all thoughts to God means mentally merging oneself into God.

Ignorant people raise the doubt that if the practice of devotion to God is the cause of attainment of Samādhi, then the other branches of Yoga must be unnecessary. This is not correct. If one runs about without restraint, or during distraction caused by knowables, Samādhi cannot be attained. Samādhi itself means the state of deep meditation (Dhyāna) which again means deepening of Dhāraṇā or fixity. Thus attainment of Samādhi implies the practice of all branches of Yoga. What is meant is that instead of taking up other objects of meditation, if the aspirant takes to the practice of devotion to God from the very beginning, Samādhi is easily attained. After the attainment of Samādhi one gains emancipation through Samprajñāta and Asamprajñāta Yogas. This is what has been said by the commentator.

If there is a lapse in the observance of a single item in

the practice of Yama and Niyama, the effect of all the disciplines is impaired. The Śāstras corroborate this.

भाष्यम्—उक्ताः सह सिद्धिभिर्यमनियमा आसनादौनि वदयामः । तत्र—
स्थिरसुखमासनम् ॥ ४६ ॥

तद् यथा पद्मासनम्, वीरासनम्, भद्रासनम्, स्वस्तिकम्, दण्डासनम्, सोपाश्रयम्, पर्याङ्कम्, क्रौञ्चनिषदनम्, हस्तिनिषदनम्, उष्ट्रनिषदनम्, समसंस्थानम्, स्थिरसुखं यथासुखञ्च इत्येवमादीति ॥ ४६ ॥

The restraints (Yama) and observances (Niyama) having been described, along with their perfections (Siddhis), the Āsanās etc. are being described.

Motionless And Agreeable Form (Of Staying) Is Āsana (Yogic Posture). 46.

They are as follows :—Padmāsana, Vīrāsana, Bhadrāsana, Svastikāsana, Daṇḍāsana, Sopāśraya, Paryāṅka, Krauncha-Niṣadana, Hasti-Niṣadana, Uṣṭra-Niṣadana, and Sama-Saṁsthāna. When these postures can be held comfortably, they are called (Yogic) Āsanās. (1).

(1) Padmāsana is a well-known posture. Placing the right foot on the left thigh, and the left foot on the right thigh, one has to sit keeping the spine perfectly straight. Vīrāsana is half of Padmāsana, i.e. one foot has to be kept on the opposite thigh, and the other foot below the opposite thigh. In Bhadrāsana, placing the soles of feet on the ground before the scrotum, and close to each other, the soles have to be covered by the two palms. In Svastikāsana, one has to sit up straight, the soles of feet being stuck between the opposite thigh and knee. In Daṇḍāsana, one has to sit stretching the two legs, closely fixing together the two heels and toes. Sopāśraya is squatting tying the back and the two legs with a piece of cloth called 'Yoga-paṭṭaka' (a strong piece of cloth by which the back and the two legs are tied while squatting). In the Paryāṅka-Āsana, one has to lie down stretching the thighs and hands; it is also called Śavāsana, the posture of

the dead. Krauncha-Niṣādana etc. have to be followed by observing the posture of resting adopted by the animals concerned. Contracting the two heels and toes, and pressing one sole with the other while squatting is called Sama-Samsthāna.

In all the (Yogic) Āsanās, the spine has to be kept straight. The Śruti also says, "The breast, neck and the head have to be kept erect." Moreover, the posture has to be motionless and comfortable. The posture which causes pain or restlessness is not a yogic posture (vide next sūtra).

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

भाष्यम्—भवतीति वाक्यशेषः । प्रयत्नोपरमात् सिध्यत्यासनं, येन नाङ्ग-
मेजयो भवति । अनन्ते वा समापन्नं चित्तमासनविवर्त्तयतीति ॥ ४७ ॥

**By Relaxation Of Effort And Meditation On The Infinite
(Āsanās Are Perfected). 47.**

By relaxation of the body Āsana is perfected ; this stops shaking of the limbs (which is an obstacle to Samādhi). Or, a mind fixed on the infinite brings about perfection (Siddhi) of the Āsana. (1).

(1) Perfection of Āsana, i.e. perfect steadiness of the body and a sense of comfort, is attained by relaxation of the body and meditation on the infinite. Relaxation means making the body effortless like a corpse. After sitting, the whole body should be relaxed, taking care at the same time that the body does not bend. This brings about steadiness of the body, and the senses of pain being diminished, the posture (Āsana) gets established or perfected. Fixing the mind on the infinite, or on surrounding vacancy, also develops perfection of Āsana. Practice of Āsana cannot reach perfection unless some amount of pain is borne in the beginning. When a posture is practised pain will be felt for some time in various parts of the body. This will disappear with the practice of relaxation and meditation on infinite space and feeling the body as becoming void also. The habit of keeping the body always at rest and

effortless, helps the practice of Āsana. In the course of the practice of Āsana, it will be felt as if the body has got fixed to the earth. On further development of steadiness, it will be felt as if the body is non-existent. "My body has become like void dissolving itself in infinite space and I have become like the wide expanse of the sky"—this form of thought is called meditation on the infinite (Ananta Samāpatti).

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

भाष्यम्—श्रोतोष्णादिभिर्द्वन्द्वै रासनजयान्नाभिभूयते ॥ ४८ ॥

From That Arises Non-Affection By Dvandvas Or Opposite Conditions. 48.

When perfection in Āsana is attained, the devotee is not affected by the opposite conditions like heat and cold etc. (1).

(1) The Yogin who has perfected the practice of Āsana, is not affected by heat or cold, hunger or thirst. On account of steadiness in Āsana the body feeling vacant, a state of anaesthesia is produced, due to which heat or cold is not perceived. Similar steadiness applied to seats of hunger or thirst, makes one insensitive to hunger and thirst. In fact, pain is a form of over-activity, which is subdued by the practice of calmness.

तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥ ४९ ॥

भाष्यम्—सत्यासनजये बाह्यस्य वायोराचमनं श्वासः, कौष्ठस्य वायोर्निसारणं प्रश्वासः, तयोऽतिविच्छेद उभयाभावः प्राणायामः ॥ ४९ ॥

That (Āsana) Having Been Perfected, Regulation Of The Flow Of Inhalation And Exhalation Is Prāṇāyāma (Breath Control). 49.

Āsana having been perfected, the suspension of both the processes of drawing in of external air and the exhalation of internal air constitutes a Prāṇāyāma (1).

(1) The Prāṇāyāma mentioned in this Yoga is not the same as those mentioned in Haṭha-Yoga as exhalation (Rechaka),

inhalation (Pūraka) and suspension (Kumbhaka). Some commentators have tried to make the two correspond but that is not proper.

If the air is not expelled after inhalation, there is a cessation of the movement of breath ; this is one Prāṇāyāma. Similarly, if after expulsion of air, the movement of breath is suspended, that also is a Prāṇāyāma. Whether after inhalation or after exhalation, suspension of breath itself is a Prāṇāyāma. Thus has the Prāṇāyāma to be practised one after another. A description of the Prāṇāyāma as suspension after exhalation has been given in the Sūtra I-35.

Prāṇāyāma can be performed after Āsana has been perfected. When Āsana has not been wholly perfected, Prāṇāyāma can be practised only when during Āsana the body becomes steady and the mind is occupied with a sense of void, or any other form of steadiness is established. Prāṇāyāma practised with a restless mind cannot be regarded as a part of Yoga. Just as in every Prāṇāyāma, the movement of the ingoing and outcoming breath is suspended, even so unless steadiness of the body and concentration of mind on one subject are maintained, it does not become Prāṇāyāma conducive to Samādhi. That is why the practice of concentration of mind along with the practice of Āsana is necessary from the beginning. Concentrating the mind either on God, or on a feeling of physical or mental void, or on a feeling of luminosity within the heart, the synchronisation of each ingoing and outgoing breath with that object of concentration has to be practised. That is, the object of concentration should be present in the mind during each act of inhalation and exhalation, or the inhalation and exhalation are to be looked upon as the predisposing causes bringing the thought of the object of concentration ; thus union between the breath and the object of concentration has to be practised. When this becomes habitual, then the suspension of the movement (of breath) has to be practised. During this practice, the mind has also to be kept fixed on the object of concentration. That is, suspension of breath and the mind's fixation on the object of concentration should be made as a single effort. Or the idea has to be entertained that by the suspension of breath the object of meditation itself has been held tightly in mental

embrace. This form of suspension of movement of the mind, as long as the suspension of breath is maintained, indicates one real Prāṇāyāma. Dhāraṇā (fixation of the mind on an object) has to be practised with the help of this form of Prāṇāyāma performed successively. In Samādhi, however, the breath becomes first delicate then imperceptible, or is even wholly suspended.

The purport of this aphorism is "The suspension of both the internal movement of air in the form of inhalation and external movement in the form of exhalation, is Prāṇāyāma. In how many ways, this suspension can be practised will be shown in the next aphorism.

भाष्यम्—स तु—

वाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥

यत्र प्रश्वासपूर्वको गत्यभावः स वाह्यः, यत्र श्वासपूर्वको गत्यभावः स आभ्यन्तरः । तृतीयः स्तम्भवृत्तिर्यत्रोभयाभावः सकृत्प्रयत्नाद्भवति, यथा तप्ते न्यस्तमुपले जलं सर्वतः संकोचमापदेत् तथा द्वयोर्युगपद्भवत्यभाव इति । त्रयोऽप्येते देशेन परिदृष्टाः—इयानस्य विषयो देश इति । कालेन परिदृष्टाः—क्षणानामियत्तावधारणेनावच्छिन्ना इत्यर्थः । संख्याभिः परिदृष्टाः—एतावद्भिः श्वासप्रश्वासैः प्रथम उदात्तस्तद्वन्निगृहीतस्यैतावद्भिर्द्वितीय उदात्त एवं तृतीय एवं सृदुरेवं मध्य एवं तीव्र इति संख्यापरिदृष्टः । स खल्वयमेवमभ्यस्तो दीर्घसूक्ष्मः ॥ ५० ॥

That (Prāṇāyāma) Has External Operation (Vāhya Vṛtti), Internal Operation (Ābhyantara Vṛtti) And Suspension (Stambha Vṛtti). These, Again, When Observed According To Space, Time And Number Become Long And Subtle (1). 50.

That which brings suspension of movement after exhalation is an external operation, or Vāhya Vṛtti Prāṇāyāma. That which brings suspension after inhalation is an internal operation or Ābhyantara Vṛtti Prāṇāyāma. The third is suspension, or Stambha Vṛtti. In this, the

other two (*i.e.* external and internal operations) are absent. This is effected by one effort. Just as water dropped on a piece of hot stone shrinks simultaneously on all sides, even so (in the third, or suspension), the other two operations simultaneously disappear. These three operations, again, are practised by noticing (i) space, that is so much space is its scope, (ii) time, observed according to time, that is, regulated according to the calculation of moments (Kṣaṇas), and (iii) number, observed according to number, *e.g.* so many ingoing and outgoing breaths constitute the first stroke, so many numbers constitute the second stroke etc., in the same way, the third stroke. Again, they are mild, intermediate and acute. This is Prāṇāyāma observed according to number. Prāṇāyāma becomes long and subtle after one gets habituated to it in this way.

(1) The words 'Rechaka' (expulsion of air), 'Pūraka' (drawing in of air) and 'Kumbhaka' (suspension of air) were not used in ancient times in their modern sense. If they had been in use in those days the author of the Sūtras would certainly have used them. They are later inventions.

External operations (Vāhya Vṛtti), internal operation (Ābhyantara Vṛtti) and suspension (Stambha Vṛtti)—these three are not the same as expulsion of air (Rechaka), drawing in of breath (Pūraka) and suspension of breathing (Kumbhaka). The author of the Bhāṣya has described external operation as want of movement after exhalation. This is not the same as expulsion of air (Rechaka). Rechaka is a form of exhalation. In fact, later commentators only tried to reconcile the newer forms with the practices mentioned in this commentary. But none succeeded in reconciling them.

Interpreting the word 'Gatyabhāva' (suspension of movement) as 'suspension of natural movement', some sort of affinity between 'Rechaka-Pūraka' and external operation etc. may be established. After exhalation, keeping the air outside and not drawing in breath immediately, is an external operation ;

this is both exhalation and suspension (of breath). Similarly, the internal operation also is a combination of inhalation and suspension of breath. In some books it is stated that the suspension of breath after exhalation is a Tāntric form of Prāṇāyāma, and suspension after inhalation is the Vedic form of it. Thus, external operation etc. are not the same as pure Rechaka, Pūraka and Kumbhaka only as understood in modern times.

The ancient processes of 'Rechaka' etc., are similar to the processes described in the Yoga philosophy.

The particular form of effort, which brings about suspension, may be described as an effort at contraction in all the limbs of the body. When that effort becomes firm, suspension of breath can be maintained for a long time, otherwise it cannot be maintained for more than two or three minutes. This should be clearly understood. (By inhaling oxygen, suspension of breath—not the suspension of Prāṇa or vital energy—can be maintained up to eight or ten minutes.)

In the Haṭha-Yoga that effort is called Mūla-Bandha (contraction of the anus), Uddiyāna-Bandha (contraction of the abdomen), and Jālandhara-Bandha (contraction of the throat). The operation called Khecharī-Mudrā, is also similar. For the practice of this posture, the tongue has to be repeatedly pulled to elongate it gradually. Pressing the extended tongue into the nasopharynx and applying pressure on the nerves therein, or pulling them, it is possible to maintain suspension of breath and vital energies (state of catalepsy) for some time. As result of these efforts at contraction, the nerves being inclined towards suspension, the breath and life energy may be suspended. By the adoption of a particular form of diet, and practices performed with a healthy body, the nerves and muscles attain a Sāttvika form of alacrity with the help of which this strong effort can be made (Buddhists describe this alacrity as gentleness and dexterity of the body). This effort cannot be made with a flabby body which is not muscular, hence there are instructions to make the body strong and perfectly healthy by the adoption of various postures and practices.

This is how the function of the Prāṇa (vital energies) can be stopped with Haṭha, i.e. by enforced means. This, however,

does not lead to suspension of the activities of the mind, though it may help such suspension. After perfecting *Prāṇāyāma* if one practises control over the mind by means of *Dhāraṇā* etc. then alone one may advance in the path of Yoga; otherwise one will gain nothing, except keeping the body like a corpse for a period of time.

Apart from this, there are other methods of restraining the activities of *Prāṇa*. Those who concentrate the mind by *Īśvara-Pranidhāna* (devotion to God) or *Dhāraṇā* in Consciousness, when their concentration leads to supreme joy, bringing in its train an effort for the *Sāttvika* form of restraint, by means of that also the functions of the *Prāṇa* may be stopped. And if that concentration becomes constant, being wholly absorbed in it, and reducing the diet without much trouble, or stopping food altogether, *Samādhi* may be gained by stopping the activities of the *Prāṇa*. The *Mahābhārata* says, "By reducing the diet, they conquer the fifth fault, *viz.* the breath;"—this injunction is intended for such spiritual aspirants. Through practice of devotion to God and *Dhāraṇā* of the *Sāttvika* type, the intensity of joy that is felt in the innermost being, gives rise to a strong desire to hold it as if by an embrace of the heart, which producing a *Sāttvika* form of contraction of the nerve centres may stop the activities of the *Prāṇa*. Just as in the process of *Hatha-Yoga* the impulse of contraction is externally produced, in this process it is internally produced.

To stop the activity of the *Prāṇa*, which is a state of catalepsy, for a long time (in the way recommended in *Hatha-Yoga*) intestinal impurities have to be wholly removed, otherwise obstacle is created by putrid substances, and the abdomen cannot be properly contracted. This does not become necessary in the process in which total fast is observed, or a reduced diet (*i.e.* pure water, or water mixed with milk) is taken. Vide I.19 (2).

With some people, the effort to stop the activity of the *Prāṇa* comes almost naturally. By this means, they can more or less stop the *Prāṇa* for a period of time. It is known that a person could remain buried under the ground continually for 10 or 12 days. At that time, he did not wholly lose his consciousness but was like an inert substance. Another person

could at will make any particular limb of his body quite senseless. It is needless to say that Yoga has nothing to do with these powers. Ignorant people may regard this as Samādhi. But far from Samādhi, a person having the capacity to remain buried underground for even three months at a stretch, may not have even a remote conception of Yoga. It should be always clearly understood that Yoga primarily means control over the mind, and not merely control over the body. When the mind is wholly controlled, the body will necessarily be brought under control, but there may be full control over the body without the least control over the mind.

When after exhalation the movement is stopped, there is an external operation of Prāṇāyāma. If this is done after inhalation it will be an internal operation of Prāṇāyāma. Without attempting inhalation or exhalation, when the breath is partly taken or partly exhaled, to stop wholly the function of breathing in one single effort there is the third operation or Stambha Vṛtti, in which the air in the lungs being sucked in is gradually exhausted. Hence it is felt as if the air in the whole body were being sucked in.

Just as water dropped on a piece of hot stone dries up simultaneously from all sides, even so by the operation of suspension, the function of breathing stops altogether. That is, air has not to be expelled from the body and held outside, for the purpose of stopping its flow ; conversely, the movement of breath has not to be stopped by inhaling air and holding it inside the body.

In the initial stage, either the external operation of Prāṇāyāma, or the internal operation should be adopted for practice. In the Sūtra (I-34) the author has shown preference for the practice of the external operation. Practising suspension in between, the breath has to be brought under control.

After the practice of either the external or internal operation for a time, the effort to practise suspension (Stambha) arises. This effort for suspension automatically develops when after the practice of either the external or internal operation for some time a few breaths are taken in the natural way. By that effort, firmly stopping the breathing organs, suspension

has to be practised. At first, the ability for the practice of suspension comes on after a long interval of time. But later it becomes frequent. When the lungs are full, or much contracted, suspension does not often take place; in that case, only the external and internal operations are possible.

External operation, internal operation and suspension—these three forms of Prāṇāyāma practised according to the observations of space, time and number, gradually become long and subtle. Among them, observation of the spread over in space is the first stage. Space has to be taken in two senses—external and internal. From the tip of the nose to the point up to which the flow of breath is extended, is the external space. Inside the body, the movement of air up to the heart region shows the internal space. Starting from the breast the entire body from the top of the head to the soles of the feet, also constitutes internal space.

Prāṇāyāma practised with observation as to how far the flow of the exhaling air from the tip of the nose can be shortened, is called observation of external space. This gradually weakens the exhalation. That is, Prāṇāyāma performed with the intention of making the movement of the breath gradually milder is called Prāṇāyāma with the observation of external space. The internal space has to be perceived by feeling. When the inhaled air enters the lungs, it should be felt in the breast. This constitutes Prāṇāyāma with the observation of internal space.

Taking the breast or region of the heart as the centre, when the air is inhaled, it has to be felt that a feeling of touch is spreading all over the body from about the heart, and during exhalation the touch is being gathered and returning to the heart region. In this way it is necessary in the beginning to regard the whole body (specially up to the soles of the feet and the two palms) as the space under observation. This purifies the nerves, and the faculty of feeling spreading throughout the entire body becomes unobstructed, that is, the Sāttvika faculty of sentience is gained and therefrom a comfortable feeling is felt, throughout the body. When Prāṇāyāma is practised with such feeling of comfort, it produces good result. Failing that it may make the body ill.

If a feeling of comfort is felt and along with it Stambha and other Vṛttis are practised it leads to the augmentation of the Sāttvika quality of the body; hence the function of the Prāṇas or vital energies may be stopped for a long time, without much effort. Due to the lack of inertness of the body the power of restraint also becomes exceedingly strong.

The carotid artery, running from the heart to the brain, is also to be counted as forming a part of the internal region. It has to be imagined as a flow of flaming light. Besides this, the feeling or idea of lustre emanating from the brain is also an internal region. In a particular form of Prāṇāyāma, it has to be brought under notice.

Placing the mind in these internal regions, Prāṇāyāma has to be practised with a feeling of internal touch. At the time of exhalation, it has to be felt as if that feeling from the whole body after being gathered in the heart region is proceeding with the exhaled air up to 'Brahma-randhra' (the lower part of the cranium). During inhalation, it has to be felt that a feeling of touch proceeding from the heart region is spreading over and touching all parts of the body as a flow of air. This is how 'space' has to be observed. In the effort at suspension, aiming at the heart region, 'space' has to be observed by an indistinct feeling of touch all over the body.

It is best to conceive the 'space' called heart etc. as a transparent sky. The conception of effulgent light also, is not bad. The image of a deity may also be meditated on as being in the heart. When space is observed in these ways, the suspension in Prāṇāyāma becomes long, and the breathing becomes subtler. The author of the Bhāṣya has said, "So much space is its scope," i.e. this form of observation is called observation of 'space'. By space is meant internal region about the heart and external space. By scope is meant the space over which the movement of inhalation and exhalation takes place, which covers the suspension.

Now observation of 'time' is being described. 'Kṣaṇa' = one fourth of the twinkling of an eye. The measure by 'Kṣaṇas', that is, the period of inhalation, exhalation and pause should be of so many Kṣaṇas or moments. The observation of this

means the practice of Prāṇāyāma according to time. Observation of time has to be practised by means of Japa (repetition of Mantra). Along with this, to entertain the conception of time is not bad. It is through action that we come to have the idea of time. If the mind is fixed on the flow of sound, the conception of the passage of time becomes distinct. When the mind is fixed on repeating very quickly the Praṇava (sacred symbol OM) the idea of a movement or flow will be felt, which is the same as experience of time. When this passage of time is once felt, every sound (e.g. in Anāhata Nāda, i.e. in the sound automatically produced within, without outside vibration or concussion) will bring the idea of time. When the sounds are not similar they can also produce a sense of the flow of time, i.e. the flow of time can be marked even through the utterance of the Gāyatrī mantra (a Vedic hymn), or by mentally uttering the Praṇava harmoniously during the time required for a deep inhalation and exhalation of breath. Observation of space and observation of time, have to be simultaneously practised without any conflict between the two processes.

Prāṇāyāma can be practised for a particular period of time, or for as long as it is possible to do so. The time has to be fixed by the Japa (repetition) of a definite number of Praṇavas (sacred symbol OM) or by the number of repetition of the Gāyatrī or other formulas. The formula has to be repeated thrice. But in the beginning inhalation, exhalation and suspension should be practised only to the extent they appear easy of performance. In order to remember the number of Praṇavas repeated, the Japa has to be practised in groups. It is needless to say that mental Japa is preferable to other forms of Japa; because the use of the digits for counting during Japa diverts the mind. Japa in groups is somewhat as follows;—Om-Om, Om-Om Om, Om-Om. Thus in one group, seven repetitions of Praṇava are made. Repeating as many of these groups as desired, the number of Japas can get easily fixed in the mind.

There is a method of performing Prāṇāyāma only by suspending both the inhalation and exhalation as long as possible. In many cases, it is found to be the easier process. The time that is taken in exhaling the breath, slowly and

imperceptibly, or in practising suspension, is the time covered by this form of Prāṇāyāma. There is no need to count the number of Japas in it. One Praṇava may be uttered lengthily and harmoniously (mainly with the 'M' in half-syllable), and this will easily give the count of time, as stated above. This is how Prāṇāyāma is practised together with the observation of time, by the sequence of the Kṣaṇas.

Observation of the time in Prāṇāyāma, in terms of stroke, is called observation by numbers. For in it, time is determined by the number of inhalations and exhalations. The normal time taken in inhalation and exhalation by a healthy person is called a mātrā. If it is assumed that fifteen inhalations and exhalations take place in a minute, then one Mātrā consisting of 4 seconds, will form the time. Twelve similar Mātrās (or 48 seconds) will form an Udghāta (stroke). Twenty-four Mātrās will constitute the second stroke. Thirty-six Mātrās (2½ minutes) will form the third stroke. When the Prāṇāyāma takes place with twelve respirations (inhalation and exhalation taken together) it makes one stroke. This is the mild form of Prāṇāyāma. When there are two strokes or twenty-four respirations it is middling and when there are three strokes or thirty-six respirations it is the best.

According to another view, the time covered by a Mātrā is 1½ second, or ⅓ of the above calculation. Hence on this view the first stroke will consist of 30 Mātrās, the second stroke of 72 Mātrās and the third of 108 Mātrās. The term 'Udghāta' (stroke) has another meaning. The sign of a stroke is that the respiration being influenced by the exhaled air, the breath goes up and comes back. According to this, Bhojaraja has said, "The air from the navel going up and striking the head is called one stroke." It means that when the breathing is stopped, the impulse felt for either taking it or releasing it, is called 'Udghāta'. Vijñāna-Bhikṣu has interpreted the word 'Udghāta' as indicating only suspension of inhalation and exhalation.

In fact, all the three meanings can be reconciled. The meaning of 'Udghāta' is as follows: The extent of time up to which restraint of breath does not create uneasiness for either releasing or inhaling air, constitutes an 'Udghāta'. That time

at first consists of 12 Mātrās, or 48 seconds ; therefore, time extending 12 Mātrās, constitute the first 'Udghāta'.

As the number of breaths determines every 'Udghāta', it is called observation according to number. This number being fixed beforehand, it is not necessary to keep it under observation during the practice of Prāṇāyāma. But observation of number may be necessary in order to determine how many times the Prāṇāyāma should be practised, or at what rate it should be increased. According to Haṭha-Yoga, Prāṇāyāma should be practised four times daily up to a maximum number of eighty. This number should be reached gradually and not all at once. It is said, "The number should be increased very slowly and carefully". The first 'Udghāta' is called Mṛdu (mild), the second Madhya (intermediate) and the third is called the best form of Prāṇāyāma.

Thus practised, Prāṇāyāma becomes both long and subtle. 'Long' means exhalation or the holding of breath for a long time. 'Subtle' means fineness of inhalation and exhalation and effortlessness during the holding of breath, When a fine cotton wool held at the tip of the nose does not move, it indicates the subtle form of exhalation.

वाङ्माभ्यन्तरविषयाक्षेपौ चतुर्थः ॥ ५१ ॥

भाष्यम्—देशकालसंख्याभिर्वाङ्माभ्यन्तरविषयः परिदृष्ट आक्षिप्तः, तथाभ्यन्तरविषयः परिदृष्ट आक्षिप्तः, उभयथा दीर्घसूक्ष्मः । तत्पूर्वको भूमिजयात् क्रमेणोभयोर्गत्य-भावश्चतुर्थः प्राणायामः । तृतीयस्तु विषयानालोचितो गत्यभावः सकृद्वारम् एव, देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः । चतुर्थस्तु श्वासप्रश्वासयोर्विषयावधारणात् क्रमेण भूमिजयादुभयाक्षेपपूर्वको गत्यभावश्चतुर्थः प्राणायाम इत्ययं विशेषः ॥ ५१ ॥

The Fourth Prāṇāyāma Transcends The External And Internal Range (1). 51.

When external operation observed in respect of space, time and number, is mastered it can be transcended by skill acquired through practice. Internal operation also after being first observed similarly and then

becoming habitual, can be transcended. After being habitual in both ways, these two become long and subtle. Practising external and internal operations, as stated above, their suspension, following their mastery, is the fourth Prāṇāyāma. Without considering space etc. suspension of movement with one effort, is the third Prāṇāyāma. It is then measured by space, time and number and thus becomes long and subtle. After acquiring proficiency in observing space etc. in the process of inhalation and exhalation, suspension of movement transcending them is the fourth Prāṇāyāma. This is the difference.

(1) Besides external operation, internal operation and suspension, there is another form of Prāṇāyāma. That also is a form of suspension. But it has some difference with the third form of Prāṇāyāma, or suspension. The third Prāṇāyāma is performed all at once. But the fourth Prāṇāyāma is done after the practising of external and internal operations with the observation of space, time and number, and going beyond them all. After habitual practice, when the external and internal operations become very subtle, then going beyond them there arises a form of suspension which is the fourth and a very fine form of suspension. The commentary will be understood better in the light of these observations.

Here, the other method of Prāṇāyāma is being explained in detail. At first, one must sit calmly on a seat. Then, keeping the chest steady, air has to be inhaled and exhaled by moving the abdomen only. The exhalation has to be performed, as far as possible, slowly and completely. This will somewhat accelerate the movement of inhalation; care should, however, be taken to see that inhalation is done only by inflating the abdomen.

In this way, while exhaling and inhaling, a clear, transparent, luminous or white, all-pervading, infinite void should be imagined in the region of the heart, in the centre of the chest. At first for a few days instead of practising inhalation or exhalation

it is necessary to practise the above meditation. When that is mastered, exhalation and inhalation should be done along with that meditation, feeling, as if, exhalation is being done in that void pervading the body, and that is being filled in by inhalation. In the Śāstras it is stated that the exhalation and inhalation should be done in a pleasant mood. At the same time, the mind has to be made like a void. The Śāstras direct that one should get one's mind engrossed into a vacant state, i.e. in a vacant mind, then a sensation of touch should be felt all along the entire body, which has to be conceived as a void. In that the heart should be regarded as the centre of that sense of voidness, from which, during the process of inhalation, a sensation or feeling is to be conceived as spreading throughout the body.

At first, slow exhalation and normal inhalation along with meditation, have to be practised. When this is mastered, external operation should be practised now and then. That is, after exhalation breath should not be taken. Similarly, internal operation also should be practised in which it should be felt that the inhaled air spreading everywhere in the whole body has made it like a stationary pitcher filled with water, and has stopped all the unsteadiness of the body. It is needless to say, that the inhaled air goes only into the lungs and not to other parts of the body. But after inhalation, when the lungs are full, it is felt as if that fullness has spread over the entire body. This feeling is to be meditated upon. For Prāṇāyāma, this feeling over the whole body causes perfection, and this hint should be always borne in mind. It should be understood that the true meaning of the expression "The body should be filled up with air", is as given above.

In the beginning, external and internal operations are to be practised now and then. But afterwards, when they are mastered they may be practised without break. At first, in between these operations, suspension has to be practised. After the practice of normal exhalations and inhalations when there is a small quantity of air left within the lungs, the breathing should be stopped by contracting the lungs through internal effort. Due to the above practices, when one feels a Sāttvika form of comfort within the lungs and over the entire body,

that is, when the body feels light and a feeling of happiness pervades the body it is then that the practice of suspension should be undertaken. For, then the organ of breathing can be firmly stopped, and one can easily remain without breath for a long time. As the breath is stopped when the feeling of comfort pervades, the state of suspension is felt as still more full of happiness. Afterwards when that feeling becomes tense, the effort may be relaxed and normal breathing may be resumed. As a slight quantity of air remains within the lungs, and most of it is absorbed, after suspension inhalation becomes necessary and not exhalation. Not only that, inhalation is then indispensable for it stops movement of the heart. Therefore, suspension should be practised with such a small quantity of air within the lungs that inhalation would become necessary after suspension.

At first, after one practice of suspension, normal exhalation and inhalation should be done several times. When, however, the practice has been perfected, suspension can be undertaken without interruption. It is needless to say that during the practice of suspension also, it is necessary to keep the mind like a void fixed to an internal region (preferably about the heart). Otherwise, the practice will be fruitless so far as Samādhi is concerned.

Desired result may be achieved by the practice of either the external or the internal operation. Suspension should be practised for the development of 'Udghāta'. This suspension itself is finally transformed into the fourth form of Prāṇāyāma, which marks the perfection of Prāṇāyāma. In practising the external and internal operations, care should be taken that exhalation and suspension as well as inhalation and suspension take place harmoniously in one unbroken effort, that is, inhalation and exhalation should become subtle and imperceptibly get lost in the suspension.

The following points should be remembered by one who practises Prāṇāyāma :

(a) By feeling the internal touch sensation along with inhalation and exhalation, the Sāttvika feeling, or happiness, and lightness (ease) have to be brought out. Prāṇāyāma performed

with such feeling makes it perfect, not otherwise. The Sattva Guṇa denotes revelation. Therefore, the effort which makes an act easy or natural, gives rise to appropriate feeling and meditation and reveals the Sāttvika quality or gratification. Just as during inhalation and exhalation, meditation on sentience pervading the lungs brings the senses of lightness and gratification there, so with the whole body.

(b) Prāṇāyāma has to be practised in slow degrees, carefully watching the condition of health and physical well-being.

(c) Prāṇāyāma practised without meditation makes the mind more restless. That is why, in some cases it brings on lunacy. If through meditation the mind cannot first be made like a void in respect of the internal space, it is preferable not to take to Prāṇāyāma. But if the mind can be fixed on an image conceived internally, then Prāṇāyāma may be undertaken. For the practice of Yoga, however, the state of void is more suitable.

(d) Attention should be given to diet. Too much of food, physical exercise, and mental labour diminish chances of progress in Prāṇāyāma. Light food, keeping the stomach partially empty, is frugality in meals. Moderation of diet will be found discussed in detail in the books on Haṭha-Yoga. Articles containing carbohydrate should be taken, oil and fat should not be taken in excess.

It should be remembered that, ultimately, the Yogins have to give up consumption of fat altogether. If suspension of Prāṇa or catalepsy of the body for a long time is desired, fasting also becomes necessary (it reduces the requirement for breathing). That is why the Mahābhārata says, "The Yogin acquires power, i.e. proficiency, by eating grains of rice, husks of sesame and barley gruel without fat and avoiding articles containing fat. Drinking water mixed with milk, for a fortnight, month, season or year, or observing complete fast for a month, the Yogin acquires power". In the beginning, however, fat has to be taken in small quantities. In reducing diet it should be done gradually, in slow degrees.

Only suspension of the activity of Prāṇa or vital energy is not Yogic Prāṇāyāma. There are some people who can

naturally suspend the functions of their Prāṇas. It is such people, who remaining buried underground, show their magical power. This is neither Yoga nor Samādhi. That is why such people are not found endowed with the fruits of Yoga.

The suspension of Prāṇa, which brings with it suspension of activities or concentration of the mind and makes it one-pointed, constitutes the yogic Prāṇāyāma. Each period of concentration of the mind during the practice of each Prāṇāyāma, growing gradually and continuously, develops finally into Samādhi. That is why it is said that twelve Prāṇāyāmas make one Pratyāhāra, and twelve Pratyāhāras make one Dhāraṇā etc. Therefore unless the mind is steadied and made free from attachment to objects, it is not Yogic Prāṇāyāma. It would be only a form of trick. Mere suspension of the Prāṇa is an external symptom of Samādhi, not its internal or real symptom.

ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

भाष्यम्—प्राणायामानभ्यस्यतोऽस्य योगिनः क्षीयते विवेकज्ञानावरणीयं कर्म, यत्तदाचक्षते 'महामोहमयेनेन्द्रजालेन प्रकाशशूलं सत्त्वमावृत्य तदेवाकार्यं नियुङ्क्ते' इति । तदस्य प्रकाशावरणं कर्म संसारनिवन्धनं प्राणायामाभ्यासादुर्वलं भवति, प्रतिक्षणं च क्षीयते । तथा चोक्तं 'तपो न परं प्राणायामात्ततो विशुद्धिर्मलानां दीप्तिश्च ज्ञानस्येति' ॥ ५२ ॥

By That The Veil Over Manifestation Is Thinned. 52.

In the case of the Yogin engaged in practising Prāṇāyāma the Karma, which shuts out discriminative knowledge dwindles away (1). That (Karma) has been described in the following quotation : "By its power of the illusive magic of misapprehension the illuminer Sattva is shrouded and is directed to improper deeds". That Karma of the Yogin which veils revelation and brings about birth and rebirth, gets weak by the practice of Prāṇāyāma, and is gradually reduced. Thus it has been

said, "There is no austerity superior to Prāṇāyāma ; it removes impurities and makes the light of knowledge shine."

(1) Prāṇāyāma which causes the decay of the veil which covers discriminative knowledge is not the veil of ignorance, but the veil of Karma or actions based on ignorance. Karma is the means of sustenance of ignorance. Therefore attenuation of Karma attenuates ignorance as well. Prāṇāyāma is actionlessness of the body and the senses. By that the latency of activities based on the Kleśas (afflictions) gets attenuated just as the latency of anger is attenuated by non-anger. Thus it is clear that Prāṇāyāma weakens and causes the decay of the false knowledge based on Avidyā, viz. the idea that the body or the sense is the self, and so also with the corresponding actions and latencies. Some people raise the objection that ignorance being destroyable only by knowledge, how can (physical) act in the form of Prāṇāyāma cause its destruction? In reply to it, it may be said that in this case also, ignorance is destroyed by knowledge. Prāṇāyāma is no doubt a physical act but the knowledge gained by the act causes destruction of ignorance. The process of Prāṇāyāma, separates the 'I'-sense from the body and the sense-organs. Therefore the corresponding knowledge of the act (every act has its corresponding knowledge) is "I am neither the body nor the senses".

भाष्यम्—किंच—

धारणासु च योग्यता मनसः ॥ ५३ ॥

प्राणायामाभ्यासादेव । 'प्रच्छेदनविधारणाभ्यां वा प्राणस्य' इति वचनात् ॥ ५३ ॥

Moreover

The Mind Acquires Fitness For Dhārāṇa (1). 53.

That fitness arises from the practice of Prāṇāyāma. This Sūtra confirms the former statement that by the expulsion and holding of breath, fixity of mind can be established.

(1) Fixity of mind in an internal region of the body is called Dhārāṇa. During the practice of Prāṇāyāma the thought has to

be constantly fixed on the internal region. It is needless to say that this brings on the qualification to fix the mind there. In Sūtra I-34 it has been stated that stability of mind is acquired by the practice of Prāṇāyāma. Stability means fixity of the mind on a desired object.

भाष्यम्—अथ कः प्रत्याहारः—

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥

स्वविषयसम्प्रयोगाभावे चित्तस्वरूपानुकार इवेति, चित्तनिरोधे चित्तवन्निरुद्धा-
नीन्द्रियाणि, नेतरेन्द्रियजयवदुपायान्तरमपेक्षन्ते । यथा मधुकरराजं मक्षिका
उत्पतन्तमनुत्पतन्ति, निविशमानमनु निविशन्ते, तथेन्द्रियाणि चित्तनिरोधे
निरुद्धानि, इत्येष प्रत्याहारः ॥ ५४ ॥

What is Pratyāhāra ?

**When Separated From Their Corresponding Objects, The
Senses Follow, As It Were, The Nature Of The Mind,
That Is Called Pratyāhāra (Restraining Of
The Sense-Organs). 54.**

Due to lack of contact with their corresponding objects, the senses, as it were, imitate the nature of the mind, *i.e.* like the mind which has suspended its function they also cease their functions, which makes the application of other means for the control of the senses unnecessary (1). Just as bees follow the course of the queen bee and rest when the latter rests, so when the mind stops the senses also stop their activities. This is Pratyāhāra.

(1) In other forms of discipline for the control of the senses the latter have to be kept away from objects, or the mind has to be consoled and soothed or some other methods have to be adopted but in Pratyāhāra these are not required, the mental resolution suffices. To whatever direction the mind is wilfully turned, the senses follow its course. When the mind is fixed internally, the senses no longer perceive external

objects. Similarly when the mind is fixed externally on sound or any other object, it perceives that object only and the senses refrain from all activities related to other objects.

The principal methods for the practice of Pratyāhāra are (a) indifference to external objects, and (b) living in the world of thought. Pratyāhāra cannot be practised unless the habit of intently noticing objects with the eye and other senses is given up. The practice of Pratyāhāra becomes easy for those who cannot naturally observe external things minutely. Lunatics have a form of Pratyāhāra, so have hysterics. Those who are subject to hypnotic suggestions, attain Pratyāhāra well, when offered salt for sugar, they get the taste of sugar in the salt.

Yogic Pratyāhāra is different from all the above forms of Pratyāhāra. It is entirely voluntary. When the Yogin does not want to know a thing, his power of perception stops immediately. Prāṇāyāma is helpful in such suspension. Through practice of Prāṇāyāma for a long time, the tendency to suspend their activities gets stronger in the senses, hence Pratyāhāra becomes easier of practice. But there are other methods (meditation etc.) also, which may produce it. With the practice of the Yama and Niyama, Pratyāhāra is beneficial, otherwise wicked persons applying Pratyāhāra in the wrong way may cause much harm.

Pratyāhāra in the form of suspension of activities of the senses with control of the mind, is desirable to the Yogin. When a swarm of bees leave their hive for the construction of a new one, the queen bee leads the way. Wherever that large bee rests, the other bees also rest and when she flies, the others closely follow her course. The author has taken this example to explain Pratyāhāra.

ततः परमा वश्यतेन्द्रियाणाम् ॥ ५५ ॥

भाष्यम्—शब्दादिष्वव्यसनम् इन्द्रियजय इति केचित्, सक्तिर्व्यसनं व्यस्यत्येनं श्रेयस इति । अविरुद्धा प्रतिपत्तिर्याया । शब्दादिसंप्रयोगः स्वेच्छयेत्यन्ये । रागद्वेषाभावे सुखदुःखशून्यं शब्दादिज्ञानमिन्द्रियजय इति केचित् । 'चित्तैका-

ग्राहप्रतिपत्तिरेवेति' जैगौषव्यः । ततश्च परमा त्वयं वश्यता यच्चित्तनिरोधे निरुद्धानीन्द्रियाणि, नेतरेन्द्रियजयवत् प्रयत्नकृतम् उपायान्तरमपेक्षन्ते योगिन इति ॥ ५५ ॥

इति श्रीपातंजले सांख्यप्रवचने वैयासिके साधनपादो द्वितीयः ।

That Brings Supreme Control Of The Sense-Organs. 55.

Some say that A-vyāsana or indifference to objects like sights and sounds etc., is control of sense-organs. The word 'Vyāsana', used in this connection, means attachment or fondness, in other words, that which moves people away from righteousness. Others say that enjoyment of objects like sound etc. not forbidden by the Śāstras is right, meaning that this is the subjugation of the senses. There are still others who say, "Out of one's own free will, application of the senses to objects like sound etc. without being a slave to them, means control of the senses." Again there are others who say, "Experiences of sound etc. without feelings of happiness or misery on account of absence of attachment or aversion, is subjugation of the senses." Jaigīṣavya says, "When the mind becomes one-pointed, the disinclination to objects of the senses or detachment from objects that arises, is control of the senses". Hence, what is stated by Jaigīṣavya constitutes the supreme form of sense-control of the Yogins in which, when the mind ceases its activities, the senses also stop theirs. Moreover when this is attained, the Yogins have not to depend on other forms of effort for subjugation of the senses (1). (Here concludes the chapter on Practice being the second part of the comments of Vyāsa known as Sāṃkhya-Pravachana of the Yoga Philosophy of Patañjali).

(1) The various forms of sense-control cited by the commentator except the last, are subtle sensual attachments to the enjoy-

ables and are obstacles to spiritual attainment. If sinful objects are enjoyed "disinterestedly" one will go to hell "disinterestedly". One who has realised the burning effect of fire will never desire to touch fire, either disinterestedly or interestedly, either out of one's own free will or under the influence of another. Therefore, ignorance of spiritual truth is the cause of engaging the senses willingly towards objects. Hence these forms of subjugation of the senses are all defective.

What the great Yogin Jaigīṣavya says is the one suitable to the Yogins. If, whenever desired, the function of the senses can be stopped along with suspension of the activities of the mind, that is the best form of sense-subjugation. Therefore, sense-control, due to Pratyāhāra, constitutes the best form of victory over the senses.

BOOK III

Supernormal Powers

भाष्यम्—उक्तानि पञ्च वहिरङ्गाणि साधनानि, धारणा वक्तव्या ।

देशबन्धचित्तस्य धारणा ॥ १ ॥

नाभिचक्रे हृदयपुण्डरीके मूर्द्धि, ज्योतिषि नासिकाग्रं जिह्वाग्रं, इत्येव-
मादिषु देशेषु बाह्ये वा विषये चित्तस्य वृत्तिमात्रेण बन्ध इति धारणा ॥ १ ॥

The five external aids to (or branches of) Yoga have been explained ; (now) Dhāraṇā is to be explained.

Dhāraṇā Or Attention Is The Mind's (Chitta's) Fixation On A Particular Point Of Space. 1.

Dhāraṇā or attention consists in holding or fixing the mind on the navel circle, or on the lotus of the heart, or on the effulgent centre of the head, or on the tip of the nose or of the tongue or on such like spots in the body, or on any external object, by means of the modifications of the mind (1)

(1) In the case of intra-organic regions, the mind is fixed directly through immediate feeling. But in the case of external objects the mind is fixed not directly but through the modifications of the senses. By external objects are meant external sounds, forms and the like. That fixation of the mind in which there is consciousness only of the region or object on which it has been fixed, and the other senses being withdrawn do not apprehend their respective objects, and being restrained they cease to do their normal functions, is of the nature of controlled Dhāraṇā and it is an aid to Samādhi.

It should be noted that although Dhāraṇā or fixation is practised in Prāṇāyāma (breath control), yet it is not the primary Yogic Dhāraṇā or fixation of mind. What is practised in Prāṇāyāma though generally called "Dhyāna-dhāraṇā" (holding the mind fixed in meditation) is really Bhāvanā or contemplative

thinking. On attaining certain maturity and refinement such Bhāvanā or thinking, develops into Dhāraṇā and Dhyāna properly so-called.

In ancient times the lotus or core of the heart* was the principal region or object for fixation of the mind, so also was the light upspringing therefrom and called the light from Suṣūmnā, the nerve within the spinal column. Later a system of keeping the mind steadfast on the six or twelve plexuses within the body came into vogue. These twelve plexuses fall under the three categories of objects to fix the mind on, according to the Sāṃkhya system. They are Grāhya—the knowable, Grahana—the instruments of reception and Grahita—the receiver. When the mind gets set meditating on them, then Asamprajñāta Yoga can be attained. That depends, however, on the realisation of the fundamental principles. When the indivisible Receiver is realised, then shutting out even that knowledge with Paravairāgya or final renunciation, the state of isolation is reached.

Fixity of mind is of two kinds—(i) on the knowledge of the realities and (ii) on other objects. The Sāṃkhyas who follow the path of self knowledge adopt the first. First, they assume the outer objects as impinging on the sense-organs, the sense-organs as belonging to the ego, ego as grounded in the pure 'I'-feeling and pure 'I'-feeling or individual intellect as reflected by the Puruṣa. In consistency with these assumptions attempts are made to realise and to be posted in the self which is Absolute Awareness. In this process, aid of internal bodily location of the sense-organs, has to be taken, but the principal support of such meditation is the knowledge of the principles or realities.

In the matter of fixing the mind on objects, the two principal ways are conceptions of sound and of effulgence. Of these, the chief method is the adoption of the effulgence in the heart as the support for fixity on the pure 'I'-feeling or Buddhi, i.e. the principle of individual intellect. As regards fixity on sound, conception of a spontaneous unstruck sound (Anāhata-nāda) emanating within the body has to be formed and thought upon.

*In meditating on the heart see footnote to Sūtra I-28.

There are various forms of conception as aids to fixing the mind for purposes of meditation, but it should be remembered that only fixity of mind does not bring about the desired result. After getting the mind steadily fixed through practice and renunciation, deep meditation and concentration have to be achieved in order to get the full benefit of any system.

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

भाष्यम्—तस्मिन्देशे ध्यायान्मनस्य प्रत्ययस्यैकतानतासदृशः प्रवाहः
प्रत्ययान्तरिणापरामृष्टो ध्यानम् ॥ २ ॥

**In That Region The Continuous Flow Of The Same
Knowledge Is Called Dhyāna Or Meditation. 2.**

In that place (mentioned in the commentary on the previous Sūtra) the flow of the knowledge relating to the object of meditation being continuous, *i.e.* being uninterrupted by any other knowledge or thought, is known as Dhyāna or meditation (1).

(1) In Dhāraṇā or fixity, the current of knowledge is confined to the desired place. But the thought process is on the same object though intermittent and in succession. When through practice that becomes continuous, *i.e.* appears as an unbroken flow, then it is called Dhyāna. This is the technical Yogic Dhyāna. This has nothing to do with the object meditated upon. It is a particular state of calmness of the mind. This Dhyāna can be applied to any object of meditation. When the power of Dhyāna is developed, the devotee can take up any object for meditation. If flow of knowledge in Dhāraṇā is like succession of similar drops of water, in Dhyāna the flow of knowledge is continuous like flow of oil or honey. That is the implication of the word 'continuous.' In continuity of knowledge it would appear that only a single idea is present in the mind.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥

भाष्यम्—ध्यानमेव ध्येयाकारनिर्भासं प्रत्ययात्मकेन स्वरूपेण शून्यमिव यदा भवति ध्येयस्वभावावेशात्तदा समाधिरित्युच्यते ॥ ३ ॥

When The Object Of Meditation Only Shines Forth In The Mind, As If Devoid Of The Thought Of Self Even, Then It Is Called Samādhi Or Concentration. 3.

When Dhyāna coloured by the object of meditation, through its influence becomes, as it were, devoid of reflective consciousness, then it is called Samādhi or Concentration (1).

(1) Samādhi or concentration is the highest stage of meditation. It is the best form of calmness of the mind. There cannot be any greater calmness than that. This refers no doubt to concentration having an object. Seedless or objectless concentration is not referred to herein.

When meditation is full of the object meditated on, i.e. when meditation becomes so intense that nothing but the object meditated on, is present therein, then it is called Samādhi or concentration. As the mind is full of the nature of the object meditated upon then the reflective knowledge is lost sight of. In other words, the nature of the process of meditation (e.g. I am meditating) is lost in the nature of the object. Meditation losing consciousness of self, is Samādhi. In plain language, when in the process of meditating, self-consciousness seems to disappear and only the object meditated upon appears to exist, when the self is forgotten and the difference between the self and the object is effaced, such calmness of the mind on the object is called Samādhi.

The symptoms of Samādhi should be clearly understood and carefully remembered, otherwise nothing can be realised about Yoga. In the Brhad Āraṇyaka-Upaniṣad, it is stated, 'Ceasing from unnecessary activities, restraining speech, body and mind, in a spirit of renunciation and forbearance, patiently bearing the hardships of a devotional life, one engaged in Samādhi can see the self in oneself (that is, in one's own ego)'. In the Kaṭha Upaniṣad, it is stated, "People who do not desist

from evil deeds, unnecessary work, are unmeditative and have not controlled their minds cannot reach the self simply by learnt knowledge. These prove that only through Samādhi can one realise the self and by nothing else.

This might give rise to the question that as Samādhi is meditation forgetting oneself, then how can meditation on the pure 'I'-feeling bring about Samādhi? In reply, it can be stated that when the ideas 'I am knowing', 'I am knowing' appear in succession then undiluted knowledge or intense concentration is not achieved. When continuity comes, then only an uninterrupted flow of the conception of knowing is present and Samādhi can take place on it. The process of cognition is only present in the mind at the time. When expressed in words, it has to be put as 'I was knowing myself'.

भाष्यम्—तदेतद्वारणा-ध्यान-समाधित्रयमेकत्र संयमः—

त्रयमेकत्र संयमः ॥ ४ ॥

एकविषयाणि त्रीणि साधनानि संयम इत्युच्यते, तदस्य त्रयस्य तान्त्रिकी परिभाषा संयम इति ॥ ४ ॥

These three, *viz.* Dhāraṇā (fixity), Dhyāna (meditation) and Samādhi (concentration) going together is called Saṁyama.

The Three Together On The Same Object Is Called Saṁyama. 4.

The three forms of practice when directed to the same object is called Saṁyama. They go by the technical Yogic name of Saṁyama (1).

(1) The question might arise here that as Samādhi or concentration has implicit reference to fixity of mind and meditation it should be called Saṁyama and it would be unnecessary to mention Dhāraṇā and Dhyāna. In reply, it can be said that Saṁyama is spoken of as the means of acquiring knowledge in respect of, and control over, the thing contemplated upon. For that, if engrossment is practised only with one object, or

with only one side of the object meditated upon, then it would not be successful. But the object contemplated upon, has to be thought of, from all sides and in all its aspects and then would engrossment take place in it. In one Saṁyama there might be several chains of Dhāraṇā, Dhyāna and Samādhi; that is why, the three together has been called Saṁyama. For this, it has been said by the commentator on Sūtra III-16 that "by this (Saṁyama) the three-fold mutation is directly realised." Direct realisation means sustained knowledge by repeatedly practising Dhāraṇā-Dhyāna-Samādhi, on the same object.

तज्जयात्प्रज्ञालोकः ॥ ५ ॥

भाष्यम्—तस्य संयमस्य जयात् समाधिप्रज्ञाया भवत्यालोकः, यथा यथा संयमः स्थिरपदो भवति तथा तथा समाधिप्रज्ञा विशारदो भवति ॥ ५ ॥

**By Mastering That, The Light Of Knowledge (Prajñā) .
Dawneth. 5.**

By mastering the art of Saṁyama, the light of knowledge derivable in concentration shines forth (1). As the Saṁyama gets firmly established so does the knowledge acquirable in Samādhi gets purer and purer.

(1) Knowledge acquirable in Samādhi improves if Saṁyama is applied step by step. In other words, as Saṁyama is practised in respect of more and more subtle objects, the knowledge gets more and more clear. Acquisition of knowledge in respect of the realities has been spoken of before in Book-I. In this Book the method of acquisition of other kinds of knowledge by application of Saṁyama and how unrestricted power is gained, are chiefly spoken of.

Through concentration supernormal knowledge and power are gained. If the power of knowledge is directed to only one object and knowledge of other objects is absent, then it is certain that full knowledge of that object will be gained. As the faculty of knowledge moves constantly from one object to another, and therefore fluctuates, full knowledge is not acquired of any one of them. In Samādhi particularly, the

faculty of knowledge and the knowable come close to each other, because then the power of knowledge and the knowable do not appear to be separate. Knowledge and knowable appearing to be not different is the mark of such nearness.

The light of knowledge referred to here relates to the light lit up in Samprajñāta Yoga—not supernormal knowledge of the world etc. Knowledge of the principles of, or engrossment in, Grāhya, Grahya and Grahita, which is the step to attainment of Kaivalya or state of isolation, has been mainly referred to here as the light of knowledge. Other lights of knowledge about minute or distant objects which are really impediments to Kaivalya, do not go by the name of Prajñā or supreme knowledge.

तस्य भूमिषु विनियोगः ॥ ६ ॥

भाष्यम्—तस्य संयमस्य जितभूमिर्यानन्तरा भूमिस्तत्र विनियोगः, न ह्यजिताऽधरभूमिरनन्तरभूमिं विलङ्घ्य प्रान्तभूमिषु संयमं लभते, तदभावाच्च कुतस्तस्य प्रज्ञालोकः । ईश्वरप्रसादात् (ईश्वरप्रणिधानात्) जितोत्तरभूमिकस्य च नाधरभूमिषु परचित्तज्ञानादिषु संयमो युक्तः, कस्मात्, तदर्थस्यान्यत एवावगतत्वात् । भूमेरस्या इयमनन्तरा भूमिरित्यत्र योग एवोपाध्यायः, कथम्, एवमुक्तम् “योगिन योगो ज्ञातव्यो योगो योगात्प्रवर्तते । योऽप्रमत्तस्तु योगिन स योगे रमते चिरम्” इति ॥ ६ ॥

It (Samyama) Is To Be Applied To The Stages (Of Practice). 6.

It has to be practised in respect of the stage next to the one attained (1). One who has not mastered the lower stages, cannot at once attain the higher stages of Samyama by skipping over the intermediate stages. Without them how can one get the full light of knowledge? One who has attained a higher stage by the grace of God (2) need not practise Samyama in respect of the lower stages, *e.g.* thought-reading etc., because proficiency in respect of the lower stages would then be available through other sources (God's grace) also. 'This stage is higher than the other one'—this comparative

knowledge is acquirable only by Yoga. There is a saying in this connection : 'Yoga is to be known by Yoga, and Yoga itself leads to Yoga. He who sticks fast to Yoga always delights in Yoga'.

(1) The first stage of Samprajñāta Yoga is Grāhya-Samāpatti (engrossment in knowables), the second Grahya-Samāpatti (engrossment in instruments of reception) and the third is Grahītr-Samāpatti (engrossment in the receiver); the frontier or last stage is Viveka-Khyāti or discriminative discernment. The final stage has to be reached after attaining perfection in the previous stages one after another. The frontier cannot be reached all at once. If through grace of God (earned by special devotion to Him) full insight is gained of the last stage, insight into lower stages can develop easily.

(2) 'Through the grace of God' and 'through Īśvara-praṇidhāna (special devotion to God)' are the same thing. Through special devotion God's grace is earned, and from that success may come irrespective of stages. It might be questioned that God being always merciful, how does the point about His special grace arise. In reply it may be stated that in Īśvara-praṇidhāna, God has to be thought of as being present within one's own self through which the latent divinity that is in every one, becomes manifest. The full manifestation is Kaivalya or the state of isolation. Thus by attaining this kind of divine perfection the attainment of stages might be irrespective of succession. As in a piece of stone all sorts of images are always present (only waiting to be chiselled out), so in our minds there is an inherent divinity which is like the mind of God. To think of that is to think of God. Although that is within us, in our present state we always think of it as there being a different person within us. Full manifestation of that idea is God's grace.

त्रयमन्तरङ्गपूर्वेभ्यः ॥ ७ ॥

भाष्यम्—तदेतद् धारणा-ध्यान-समाधित्रयम् अन्तरङ्गं सम्प्रज्ञातस्य समाधेः
पूर्वेभ्यो यमादिसाधनेभ्य इति ॥ ७ ॥

**These Three Are More Intimate Practices Than The
Previously Mentioned Ones. 7.**

Dhāraṇā, Dhyāna and Samādhi, these three are more internal in respect of Samprajñāta Yoga than Yama, Niyama etc. (1).

(1) Fixity, meditation and concentration are really the intimate practices conducive to Samprajñāta Yoga, because when clear knowledge of the various principles is gained through intense concentration and that knowledge is retained by the one-pointed mind, it is called Samprajñāta.

तदपि बहिरङ्गं निर्वीजस्य ॥ ८ ॥

भाष्यम् - तदपि अन्तरङ्गं साधनत्रयं निर्वीजस्य योगस्य बहिरङ्गं, कस्मात्,
तदभावे भावादिति ॥ ८ ॥

**That Also Is (To Be Regarded As) External In Respect
Of Nirvija Or Seedless Concentration. 8.**

That, *viz.* the three practices mentioned before as intimate is external as far as seedless concentration is concerned because seedlessness is acquired when these three are also absent (1).

(1) Fixity, meditation etc. are external practices as far as Asamprajñāta Yoga is concerned. Its internal practice is only renunciation. It has been stated before that the marks of Samādhi are not traceable in the case of Asamprajñāta Yoga, because that is—as the name implies—absence of, *i.e.* beyond Samprajñāta or Supreme Knowledge, in other words, a closed state of mind. As far as stoppage of fluctuations of the mind is concerned, Samprajñāta and Asamprajñāta are both Yoga or concentration, but from the point of view of Savija Samādhi, Asamprajñāta is concentration without any external reference, *i.e.* closing of mind without any reference even to an object of concentration.

भाष्यम्—अथ निरोधचित्तक्षणेषु चक्षुः गुणवृत्तमिति कीदृशस्तदा चित्त-
परिणामः—

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ

निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥ ८ ॥

व्युत्थानसंस्काराश्चित्तधर्मा न ते प्रत्ययात्मका इति प्रत्ययनिरोधे न
निरुद्धाः, निरोधसंस्कारा अपि चित्तधर्माः । तयोरभिभवप्रादुर्भावौ व्युत्थान-
संस्कारा ह्यीयन्ते, निरोधसंस्कारा आधीयन्ते ; निरोधक्षणं चित्तमन्वेति ।
तदेकस्य चित्तस्य प्रतिक्षणमिदं संस्कारान्यथात्वं निरोधपरिणामः । तदा
संस्कारशेषं चित्तमिति निरोधसमाधौ व्याख्यातम् ॥ ८ ॥

The products of Guṇas or constituent principles are always mutable. (Mind being made up of the Guṇas) what change takes place in the mind at the moment when it is in a closed state ?

**Suppression Of The Latencies Of Fluctuation And Appearance
Of The Latencies Of Closed State Taking Place At Every
Moment Of Blankness Of The Closed State In The
Same Mind, Is The Mutation Of The Closed
State Of The Mind (1). 9.**

Latent impressions of the fluctuations are characteristics of the mind. They are not of the nature of cognition, so on the cessation of cognition they do not disappear. Latent impressions of a closed state of the mind are also characteristics of the mind. Their appearances and disappearances are thus attenuation of latent impressions of fluctuation and collection of latent impression of the closed state respectively ; and they figure in a mind when in a closed state. This change of latent impressions taking place every moment in the same mind is called Nirodha-Pariṇāma or suppressive modification. At that time the mind has nothing but subliminal impressions. This has been explained in I-18.

(1) Mutation means change from one state to another, *i.e.* modification. The change from fluctuation to a closed state is a form of change or modification. To be in a closed state is a feature of the mind. Mind is made up of three Guṇas or constituent principles. The Guṇa modifications are always changing, therefore, change takes place even when the mind is in a closed state, but there is no apprehension of this change and so no manifestation of it. What the nature of that change is, is being explained by the maker of the Sūtra in this aphorism.

The appearance of one characteristic of a thing and the disappearance of another is called its change of character. During this state of suppressive modification the basic object is the closed blank mind. In that mind the latent impressions of concentrative mutation, *i.e.* of one-pointed knowledge, decrease while the subliminal impressions of the closed state of the mind increase. Both these features figure in the mind in a closed state. As the characters 'being a clod' and 'being a pot' figure in the same lump of clay. 'Moment of closeness' means blankness, *i.e.* the vacant or seemingly inactive state of mind that prevails when the mind remains closed. Although no change is noticeable in that state, mutation goes on, because the latent impression of a closed state goes on increasing and there is also a break thereof. (However long the period of closeness may appear to an onlooker it is but a moment to the closed mind. There can be no ideation of time when fluctuation ceases.)

When closeness of mind is practised, its latent impression goes on increasing. This increase must be taking place in suppressing fluctuations. In fact, in that state a struggle goes on between appearance and disappearance of latent impressions of closeness and that of fluctuations respectively, and that is also a form of unseen change.

Fluctuations are caused by latent impressions of fluctuations. So the inability of fluctuations to appear, implies the overpowering of their impressions. Nirodha or the closed state is only residual impression or presence of latent impressions only and not a state of cognition. Thus the struggle is between

latent impressions. That is why, the commentator has spoken of the appearance and disappearance of two sets of latent impressions. As the fight is between two sets of impressions, it is unnoticed and not cognised like knowledge, because the impression of the effort at closeness overcomes the impression of fluctuation. Although not perceptible, it is a state of change. It is like the struggle of a spring under the stress of weight.

Behind the struggle between the appearances and disappearances of two sets of latent impressions what undergoes change? The reply is, the then mind. What is the mind like at that time? It is as if in a moment of blankness. This is the mutation of increasing closeness. This statement might give rise to a further question that if concentration in a closed state of the mind is subject to mutation then the state of isolation must also be mutable. But that is not the case. In the closed state of the mind when its latent impressions are going on increasing, the mind is mutating, but in the state of isolation the mind is resolved into its constituent cause. Therefore, there can be no further mutation therein. When Nirodha matures and reaches its limit and the latent impressions of fluctuations are exhausted, then the process of increase comes to a stop (*i.e.* the break in the increase getting eliminated) the mind ceases to function. That is why the maker of the Sūtra has later (IV-32) described Kaivalya or state of isolation as the state when the stages of succession of the mutation of the three Guṇas or constituent principles terminate. So long as the mind remains active, the modifications of its constituents take place. When modification ceases the mind reverts to its constituents, *viz.* the Unmanifested. With the end of closeness, the latent impressions thereof also disappear. Bhojarāja has given the following example—When gold is burnt with lead, the lead burns out along with the dross in the gold; closeness is like that.

Latent impression is not manifest cognition, but its subtle state of retention. It is not the case that with the suppression of a particular class of cognition, the latent impressions of that class also will disappear. For example, in childhood many forms of traits are not present but the latent impressions

thereof are not absent because they appear in youth. When there is attachment, anger is absent but that does not mean that anger has disappeared. In fact, latent impressions have to be obliterated by latent impressions, *i.e.* impressions of fluctuations have to be suppressed by impressions of closeness.

Destruction of latent impressions of fluctuations and development of latent impressions of closeness every moment, are the characteristics of the closed state of the mind.

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

भाष्यम्—निरोधसंस्कारान्निरोधसंस्काराभ्यासपाटवापेक्षा प्रशान्तवाहिता चित्तस्य भवति, तत्संस्कारमान्द्ये व्युत्थानधर्मिणा संस्कारेण निरोधधर्म-संस्कारोऽभिभूयत इति ॥ १० ॥

Peaceful Flow (1) Of The Mind (In A Closed State) Is Ensured By Its Latent Impressions. 10.

From the subliminal impressions of a closed state of the mind, *i.e.* when proficiency is acquired in the art of keeping the mind in a closed state, the mind attains an undisturbed state. When the impression of the closed state gets feeble, it is overcome by the subliminal impression of the manifest state, *i.e.* a state of fluctuation ensues.

(1) Peaceful flow means absence of emergence of cognition, in which state no modification is noticeable. Closed state is the tranquil state of the mind. Through latent impressions of that state, continuity of the flow becomes a peaceful flow.

Peacefulness = Complete cessation of fluctuations.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ ११ ॥

भाष्यम्—सर्वार्थता चित्तधर्मः, एकाग्रता चित्तधर्मः । सर्वार्थतायाः क्षयः तिरोभाव इत्यर्थः, एकाग्रताया उदय आविर्भाव इत्यर्थः, तयोर्धर्मित्वेनानुगतं चित्तम् । तदिदं चित्तमपायोपजननयोः स्वात्मभूतयोर्धर्मयोरनुगतं समाधीयते स चित्तस्य समाधिपरिणामः ॥ ११ ॥

**Repression Of Attention To All And Development Of One-
Pointedness Is Called Samādhi-Pariṇāma Or
Concentrative Mutation Of The Mind. 11.**

Attending to all (1) is a characteristic of the mind ; one-pointedness is also a characteristic of the mind. Curtailment of the habit of attending to all means its disappearance and the appearance of one-pointedness. It is the same mind that owns both these states. Mind gets engrossed under the influence of its own action, *viz.* the curtailment of its habit of serving all and the growth of its habit of attention to one. That is known as Samādhi-pariṇāma of the mind or mutation in the practice of concentration.

(1) Attending to all = Always receiving everything, *i.e.* restlessness. Mind being always engaged in taking in sound, touch, light, taste and smell and in thinking of the past and the future, is attending to all or being directed to all. To be naturally ready to take in everything is the habit of attending to all.

One-pointedness is likewise getting the attention fixed on one subject—to be naturally attached to one thing. Attenuation of the spirit of attending to all and the increase and development of the habit of attending to only one object, is the Samādhi-pariṇāma of the mind. When the mind is engaged in practising concentration it is affected in that way.

Nirodha-pariṇāma or reduction to a closed state referred to before, relates to suppression and uprising of subliminal impressions. Samādhi-pariṇāma or concentrative attenuation is suppression and rise of both latent impressions and of cognised modifications. The reduction of the latent impression of the habit of taking in everything with its cognised impressions, and the development of the latent impressions of the habit of one-pointedness, *i.e.* the habit of keeping one object before the mind, constitute the features of Samādhi-pariṇāma.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

भाष्यम्—समाहितचित्तस्य पूर्वप्रत्ययः शान्तः, उत्तरस्तत्सदृश उदितः । समाधिचित्तमुभयोरनुगतं पुनस्तथैव आ समाधिभ्रूपादिति । स खल्वयं धर्मिण-चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

**There (In Samādhi) Again (In The State Of Concentration)
The Past And The Present Modifications Being Similar
It Is Ekāgratā-Pariṇāma Or Mutation Of Fixity
Of The Mind. 12.**

In the state of concentration of mind the notion that appeared in the past is the same as that which rises subsequently, *viz.* in the present (1). A concentrated mind runs through both of them and until concentration is disturbed similar sequence of the same idea goes on. This is the feature of the one-pointed state of the mind.

(1) In Samādhi or concentration, the past notion and the present notion are the same. That successive flow is concentration. During concentration, the same conception appearing and disappearing is called mutation of fixity. The word 'Tataḥ' in the Sūtra means 'in the state of concentration', *i.e.* Samādhi.

Fixity relates to appearance and disappearance of the same knowledge or idea. Suppose a Yogin can concentrate for six hours, during that period the same notion appears and disappears in his mind. This flow of the same idea amounts to fixity. Then the Yogin reaches the Samprajñāta stage. His mind is then habitually one-pointed and he would always be (not for a fixed period only) trying to keep his mind fixed on the same object. The mind would then abandon the habit of taking in all objects but rest only on one particular subject. This is what is meant by Samāpatti or engrossment of the mind. That is called the Samādhi-pariṇāma (of the previous Sūtra).

When the Yogin, through knowledge acquired in Samprajñāta Yoga gains discriminative discernment and by practice of extreme renunciation can for a time close the mind entirely, and by practice again goes on increasing the closeness, then the mind gets Nirodha-pariṇāma.

Mutation of fixity or Ekāgratā-pariṇāma occurs in every concentration, concentrative mutation occurs in Samprajñāta Yoga and mutation of closeness of mind happens in Asamprajñāta Yoga.

Mutation of fixity (Ekāgratā-pariṇāma) relates to change of cognised modifications, concentrative mutation (Samādhi-pariṇāma) relates to changes of cognised as well as latent states of mind, and mutation of closeness (Nirodha-pariṇāma) means change of latencies only. Thus it will be seen that fixity takes place while there is any concentration. Samādhi-pariṇāma is possible only in one-pointed state of the mind, while Nirodha-pariṇāma takes place only in a (habitually) closed state of the mind which is called Nirodha-Bhūmi.

The distinction given above as amongst the three should be observed carefully. The mutations mentioned above are with reference to the practice of yoga to attain isolation. Closeness of mind etc. also takes place in yoga leading to a discarnate state (Videha-laya), but that does not lead to permanent cessation of the sequence of mutations.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥

भाष्यम्—एतेन पूर्वोक्तेन चित्तपरिणामेन धर्मलक्षणावस्थारूपेण, भूतेन्द्रियेषु धर्मपरिणामो लक्षणपरिणामोऽवस्थापरिणामश्चोक्तो वेदितव्यः । तत्र व्युत्थाननिरोधयोर्धर्मयोरभिभवप्रादुर्भावौ धर्मिणि धर्मपरिणामः ।

लक्षणपरिणामश्च निरोधस्त्रिलक्षणस्त्रिभिरध्वभिर्युक्तः, स खल्वनागतलक्षणमध्वानं प्रथमं हित्वा धर्मत्वमनतिक्रान्तो वर्तमानं लक्षणं प्रतिपन्नो यत्रास्य स्वरूपेणाभिव्यक्तिः, एषोऽस्य द्वितीयोऽध्वा, न चातीतानागताभ्यां लक्षणाभ्यां वियुक्तः । तथा व्युत्थानं त्रिलक्षणं त्रिभिरध्वभिर्युक्तं, वर्तमानं लक्षणं हित्वा धर्मत्वमनतिक्रान्तमतीतलक्षणं प्रतिपन्नम्, एषोऽस्य तृतीयोऽध्वा, न चानागतवर्तमानाभ्यां लक्षणाभ्यां वियुक्तम् । एवं पुनर्व्युत्थानमुपसम्पद्यमानमनागतं लक्षणं हित्वा धर्मत्वमनतिक्रान्तं वर्तमानं लक्षणं प्रतिपन्नं, यत्रास्य स्वरूपाभिव्यक्तौ सत्यां व्यापारः, एषोऽस्य द्वितीयोऽध्वा, न चातीतानागताभ्यां लक्षणाभ्यां वियुक्तमिति । एवं पुनर्निरोध एवं पुनर्व्युत्थानमिति ।

तथाऽवस्थापरिणामः—तत्र निरोधक्षणेऽपि निरोधसंस्कारा बलवन्तो भवन्ति दुर्बला व्युत्थानसंस्कारा इति, एष धर्माणामवस्थापरिणामः । तत्र धर्मिणो धर्मः परिणामः, धर्माणां लक्षणैः परिणामः, लक्षणानामप्यवस्थाभिः परिणाम इति । एवं धर्मलक्षणावस्थापरिणामैः शून्यं न क्षणमपि गुणवृत्तमवतिष्ठते । चलं च गुणवृत्तम्, गुणस्वाभाव्यन्तु प्रवृत्तिकारणमुक्तं गुणानामिति । एतेन भूतेन्द्रियेषु धर्मधर्मिभेदात् त्रिविधः परिणामो वेदितव्यः, परमार्थतस्त्वेक एव परिणामः । धर्मिस्वरूपमात्रो हि धर्मः, धर्मविक्रियैवैषा धर्मद्वारा प्रपञ्चयत इति । तत्र धर्मस्य धर्मिणि वर्तमानस्यैवाध्वस्वतीतानागतवर्तमानेषु भावान्यथात्वं भवति न द्रव्यान्यथात्वं, यथा सुवर्णभाजनस्य भित्त्वाऽन्यथाक्रियमाणस्य भावान्यथात्वं भवति न सुवर्णान्यथात्वमिति । अपर आह—धर्मानभ्यधिको धर्मी पूर्वतत्त्वानतिक्रमात्, पूर्वापरावस्थाभेदमनुपतितः कौटस्थ्येन विपरिवर्तत यद्यन्वयी स्यादिति । अयमदोषः, कस्माद्, एकान्तानभ्युपगमात् । तदेतत् त्रैलोक्यं व्यक्तेरपैति, कस्मात्, नित्यत्वप्रतिषेधात् । अपेतमप्यस्ति विनाशप्रतिषेधात् । संसर्गाच्चास्य सौदम्यं सौदम्याच्चानुपलब्धिरिति ।

लक्षणपरिणामो धर्मोऽध्वसु वर्तमानोऽतीतोऽतीतलक्षणयुक्तोऽनागतवर्तमानाभ्यां लक्षणाभ्यामवियुक्तः, तथानागतोऽनागतलक्षणयुक्तो वर्तमानातीताभ्यां लक्षणाभ्यामवियुक्तः । तथा वर्तमानो वर्तमानलक्षणयुक्तोऽतीतानागताभ्यां लक्षणाभ्यामवियुक्त इति । यथा पुरुष एकस्यां स्त्रियां रक्तो न शेषासु विरक्तो भवतीति ।

अत्र लक्षणपरिणामे सर्वस्य सर्वलक्षणयोगादध्वसङ्करः प्राप्नोतीति परैर्दोषोद्यत इति, तस्य परिहारः—धर्माणां धर्मत्वमप्रसाध्यं, सति च धर्मत्वे लक्षणभेदोऽपि वाच्यः, न वर्तमानसमय एवास्य धर्मत्वम्, एवं हि न चित्तं रागधर्मकं स्यात् क्रोधकाले रागस्यासमुदाचारादिति । किञ्च, त्रयाणां लक्षणानां युगपदेकस्यां व्यक्तौ नास्ति सम्भवः क्रमेण तु स्वयञ्जकाञ्जनस्य भावो भवेदिति । उक्तं च “रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुध्यन्ते सामान्यानि त्वतिशयैः सह प्रवर्तन्ते” तस्मादसङ्करः । यथा रागस्यैव क्वचित् समुदाचार इति न तदानीमन्यत्राभावः, किन्तु केवलं सामान्येन समन्वागत इत्यस्ति तदा तत्र तस्य भावः, तथा लक्षणस्येति । न धर्मी त्रधा धर्मास्तु त्रधा ध्वानः, ते लक्षिता अलक्षिताश्च तान्तामवस्थाम्प्राप्नुवन्तोऽन्यत्वेन प्रतिनिर्दिश्यन्ते अवस्थान्तरतो न

द्रव्यान्तरतः, यथैका रेखा शतस्थाने शतं दशस्थाने दश एकं चैकस्थाने, यथा चैकत्वेऽपि स्त्री माता चोच्यते दुहिता च स्वसा चेति ।

अवस्थापरिणामे कौटस्थ्यप्रसङ्गदोषः कैश्चिदुक्तः, कथम्, अध्वनो व्यापारेण व्यवहितत्वाद् यदा धर्मः स्वव्यापारं न करोति तदाऽनागतः, यदा करोति तदा वर्तमानः, यदा कृत्वा निवृत्तस्तदाऽतीत इत्येवं धर्मधर्मिणोर्लक्षणानामवस्थानां च कौटस्थ्यं प्राप्नोतीति परैर्दोष उच्यते । नासौ दोषः, कस्मात्, गुणिनित्यत्वेऽपि गुणानां विमर्दवैचित्र्यात् । यथा संस्थानमादिमवर्तमानं शब्दादीनां विनाश्य-विनाशिनाम्, एवं लिङ्गमादिमवर्तमानं सत्त्वादीनां गुणानां विनाश्यविनाशिनां, तस्मिन् विकारसंज्ञेति ।

तत्रेदमुदाहरणं मृदुधर्मो पिण्डाकाराद् धर्माद् धर्मान्तरमुपसम्पद्यमानो धर्मतः परिणमते घटाकार इति । घटाकारोऽनागतं लक्षणं हित्वा वर्तमानलक्षणं प्रतिपद्यते, इति लक्षणतः परिणमते । घटो नवपुराणतां प्रतिक्षणमनुभवन्नवस्था-परिणामं प्रतिपद्यत इति । धर्मिणोऽपि धर्मान्तरमवस्था, धर्मस्यापि लक्षणान्तर-मवस्था इत्येक एव द्रव्यपरिणामो भेदेनोपदर्शित इति । एवं पदार्थान्तरेष्वपि योज्यमिति । एते धर्मलक्षणावस्थापरिणामा धर्मिस्वरूपमनतिक्रान्ताः । इत्येक एव परिणामः सर्वानमून् विशेषानभिप्लवते । अथ कोऽयं परिणामः ?—अव-स्थितस्य द्रव्यस्य पूर्वधर्मनिवृत्तौ धर्मान्तरोत्पत्तिः परिणामः ॥ १३ ॥

**By These Are Explained The Three Changes, Viz. Of
Characteristic, Of Symptom And Of State In The
Bhūtas And Indriyas (All The Knowable
Phenomena). 13.**

It is to be understood that by the three changes mentioned before (1), viz. of characteristic (Dharma), symptom (Lakṣhaṇa) and state (Avasthā) of the mind, similar changes in the characteristic, symptom and state all of knowables in the shape of objects and instruments of reception have also been indicated (2). Of these changes, the suppression of fluctuations and growth of closeness (Nirodha) are known as the change of the characteristic of a thing.

Symptomatic change happens as follows. Take closeness (of mind) : it is associated with three periods of time. When this state of being closed, does not fasten on the first period of time which is yet to be, and without changing its character, manifests itself as present, that is its second period. At that time, however, it does not lose its connection with the future and past symptoms. Similarly fluctuation (of mind) has also three periods. Leaving its present phase it merges into the past without changing its characteristic. This is the third stage. Then it does not also lose the (unmanifested) features which it has with the future and the present. Its second period is when it is visible and its action is noticeable. And it is not detached from past or future symptoms. Nirodha or closeness of mind is also like this, so also is the fluctuated state.

Change of state—At the time of Nirodha, the latencies of closeness become powerful and the latencies of fluctuations become weak. This is known as the change of state of the characteristics. It is to be remarked here that a change in the characteristics denotes a change in the thing characterised, the three symptomatic changes relate to the characteristics, and change of state relates to the symptoms (3). The cycle of Guṇas cannot exist for a moment when freed from these mutations. The cycle of Guṇa-modification, *i.e.* the product of Guṇas is never changeless, they are always moving and changeable. The nature of the Guṇas (4) is said to be responsible for this tendency, *viz.* their transformation into action. The three kinds of changes (5) that take place in the Bhūtas and the sense-organs (in the objective and instrumental phenomena), which accept the category of substance (the characterised) and attribute (the character), and are the objects of relational distinguish-

shing awareness may be known in this way. In reality, however, there is but one kind of change, because the characteristic is the very being of the characterised ; and it is the change of the thing characterised that is detailed by means of the characteristic (including the symptom and the state). It is only the characteristic, present in an object, that changes into past, present and future ; the substance itself is not changed. Thus when a vessel of gold is broken to be made into something else, it is only the shape etc. that change but not the gold. Some say that the object is nothing more than its characteristic inasmuch as the reality of the former does not overstep the latter. If the substance (the thing changed) persists in all the characteristics then because of its sameness in all conditions it would be changeless (6). (Taking the above view some object that this will involve the significance of perpetuity of the substance but as that is not really so) Our doctrine is correct, because it has never been urged anywhere that an object is immutably eternal. On the other hand, (it has been maintained that), All things in this world, from Intellect to all knowables, disappear from their manifest or present condition and they vanish into the past ; thus their immutable perpetuity is not admitted. Again they exist after disappearance because their complete annihilation is denied. When they merge into their cause, they stay in a subtle form which is not noticeable on account of its subtlety.

The characteristics or symptoms exist in three periods of time. What is past, or impressed with the symptoms of the past, is not differentiated from symptoms of the future or the present. Similarly, what is future is not free from the symptoms of the present and the past, or what is present is not free of the past and

the future. For example, a man who is attached to one woman is not necessarily indifferent to others.

Apropos of the above, some critics point out that if all the symptoms are present in all the three periods then there would be an overlapping of periods and there would be no clearcut distinction (7). That objection can be refuted in this way. That the characteristics do exist requires no proof. When there is such a thing as a characteristic the differences in respect of symptoms must be assumed to exist. For it is not only in the period of time described as present that the characteristics exhibit themselves. If it were so, the mind would not have the characteristic of attachment when it is in anger, because attachment is not manifest at the moment. Moreover, the three symptoms cannot be simultaneously present in the same individual. They may, however, appear in succession by virtue of the operation of their several causes. And so it has been said, 'The preponderance of the forms (the eight forms of piety, knowledge, etc.) and states of mind (pleasure, pain and stupor) are mutually subversive, the weaker of them co-exists (as subordinates) with the intense states'. That is why there is no overlapping of periods. For example, attachment being highly manifested in respect of one object, does not necessarily cease to exist in respect of other objects, but only remains in an unmanifested form. The same is the case with respect to symptoms. Objects have not three phases but the characteristics have, viz., manifested or present and unmanifested as past or future. The characteristics are regarded as different as they get into different states—a distinction of states but not of the thing itself, as in the case of the digit 1 when placed in the first row means unity, second row means ten and in the third row means hundred or as the same

woman is called mother, daughter or sister in reference to the relationships borne.

Some hold that in the case of change of state (8) the thing which changes must be absolutely permanent. How? Being separated or eliminated through the action of the epoch when a characteristic does not play its part, then it is future, when it plays its part then it is present, and when it ceases after having played its part then it is past. Hence, as they are always present, they say that characteristics, symptoms, and states are permanent features of a thing. In reply, it is said that although the substratum is permanent, the modifications cannot be regarded as permanent on account of the subversive mutations that take place. Just as gross elements are perishing and originating (having a cause) and are collections of the relatively intransient subtle elements, *viz.* sound, light, etc., so also Mahat or pure 'I'-feeling, is a perishing and an originating evolute of the three Guṇas or ultimate constituent principles. It is for this reason it is termed a Vikāra or evolved form.

Here is a common illustration of changeability. The substance clay passes from a clod to the shape of a pot (its transformation into a pot is its change of characteristic). Taking the shape of the pot is abandoning its future unassumed form and taking its present form, which is change in symptoms. The pot then suffers every moment the change from newness to oldness which is its change of state. Assumption of a different characteristic is change of condition of an object, and change of the symptom of a characteristic is also change of condition. Thus change of conditions has been shown in three different categories. This rule is applicable to other objects also. These changes though three in number do not transcend the original nature of the substratum,

i.e. it does not become a different object altogether though transmuted. For this reason it is held that there is in reality only one kind of mutation which includes the other varieties, *i.e.* change of characteristic covers the other mutations. What then is this change? Change is the manifestation of another characteristic on the disappearance of the previous characteristic of a substance which remains constant (9).

(1) The three conditions of a yogin's mind, *viz.* concentrated, fixed and closed spoken of before, are not the same as the changes of characteristics, symptoms (relating to time) and states (new or old) dealt with in this aphorism. By the word 'Etena' (by this) it is only meant that as there are changes in the state of the mind, so there are mutations in the Bhūtas and Indriyas. The commentator has explained that in each one of the three conditions of the mind there can be mutations of characteristics, symptoms and states.

(2) Change or mutation can be of three kinds—relating to the characteristics, relating to the symptoms (time), and relating to the state. That is how we understand and speak of the difference between objects. When one characteristic disappears and another rises, that is called change of characteristics. For example, when fluctuations cease and closeness appears we say that the mind has undergone a change of characteristic.

The three periods of time are designated symptoms. The difference that is signified by the variation in time-epochs is called symptomatic change. For example, we speak of fluctuations having existed, and are not present now; or closeness having existed before, it is present now, or it will be in future. Change of symptoms is designated by the three periods, past present and future.

Again, symptomatic change is also distinguished. There the distinction is not on the basis of characteristic or symptom. For example, one piece of diamond is first called new, then after some time it is called old. The symptom present being the same it is divided into old and new. The change in

characteristics is not here taken into account. In the mental sphere we can take the example of a closed state of the mind. When the mind is in a closed state, the latencies of closeness predominate and the latencies of fluctuation become weak. The distinction here is on the basis of strength and weakness of different latencies.

Of the changes mentioned above, only the change of characteristic is real and the other two are imaginary. As they have some usefulness in practice they have been adopted. The maker of the Sūtra has introduced them as a prelude to past and future knowledge.

(3) The mutation of an object is noticeable from a change of its characteristic. The change of characteristic is postulated from that of the symptoms. That is why the commentator has said that the change of symptom takes place during the prevalence of the same characteristic. Again, change of symptom is imagined from the change of state. Then there is no change in the symptom but it is imagined in each of the three epochs, *viz.* past, present and future. For example, in the closed state of the mind the latent impressions of closeness and fluctuation are both there, but as comparatively the latencies of closeness are stronger the distinction is imagined on the strength of latencies.

The conception of the present is not distinct from the conception of the past and the future, because what is present today was future and will pass on to the past. As a matter of fact, past and future states are only remaining in an undistinguished form. The present characteristic of a thing is only manifested in its true nature, *i.e.* it reveals itself in the active or phenomenal state. True nature (of an object) is its phenomenal or active condition.

(4) Mutation is the nature of the Guṇas, Rajas means mutative state, mutation means changeability. The activity that is noticeable in all phenomena goes by the name of Rajas. There is no cause behind this activity; it is one of the fundamental characters of all phenomena. When the three Guṇas are mentioned as the primary causes of creation, the nature of the Guṇas are implied. It might be questioned in

this connection that if by nature the Guṇas are changeable, then how can there be a cessation of the fluctuations of the mind? The reply is that change no doubt takes place from the nature of the Guṇas but their composition as Buddhi or the conjoint action of the Guṇas, does not take place from the nature of the Guṇas alone. It results from the overseeing of the Puruṣa. The overseeing arises from contact which in itself is the outcome of nescience. When nescience ceases, the overseeing also ceases. The compositions as Buddhi etc. also terminate at that time.

(5) Basically, the real nature of an object is a collection of its characteristics. In the following Sūtra, the maker of the aphorism has described the characteristics of an object. A thing having relationship with past, present and future characteristics, has been called an object. In practice an object and its characteristics are regarded as different but fundamentally, looked at from the point of view of basic constituents where there is no past or future, a thing and its characteristics are regarded as the same; in other words, looked at from the viewpoints of the Guṇas, both are the same. In essence, there are only mutations. In practice, we call it the present when we see the mutations, and call those which we do not see the past or the future. The basis on which the past, present and future characteristics are supposed to attach themselves is the real object or substratum. If putting aside the practical outlook, we regard every knowable object as only sentient, mutative and static principles, then there would be no past, present or future, but that would be the unmanifest condition. The real basis or substratum of everything is thus the unmanifest [III-15 (2)]. In the manifest state there is a variation in the three constituent principles. As this variation can be innumerable, the characteristics would also be innumerable. That is why, the commentator says that the characteristics are the real nature of objects, and the mutations of objects are only amplified by their characteristics which are the mutations in the shape of past, present or future. In reality a thing has only mutations which are designated as characteristics, symptoms and states.

(6) A thing and its characteristics are essentially one and the same, but in practice they are regarded as different,

because *Tattva-dṛṣṭi* or the reflective point of view and *Vyāvahāra-dṛṣṭi* or the practical point of view, are different. Taking this difference, the thing and its characteristics are regarded as different. If from the practical side these two are regarded as the same then the characteristics would appear to have no basis or to be really non-existent. It would be altogether illogical to call an existent thing basically non-existent. From the point of view of general principles, we arrive at the basic fundamentals which ultimately are reduced to the three *Gunas*, viz. *Sattva*, *Rajas* and *Tamas*. At that stage there is no means of distinguishing a thing from its characteristics. They are not non-esse, neither are they manifest; so they are existing in an unmanifested condition. Ultimately, also the thing and its characteristics become one. Therefore, the *Gunas* are neither phenomena nor noumena, they cannot be understood by those terms.

From the practical point of view there must be past and future states. Therefore, to call everything present would be absurd from that point of view. A characteristic is only a practical indication, that is why it has to be expressed by the three epochal states, of which present is the one when it is known, and the past and the future are those when it is not known. The condition in which they basically exist is the substratum of the object.

In effect the whole creation also does exist in an unmanifested state. That is why, *Sāṃkhya* philosophy does not admit total annihilation. In the unmanifested state nothing can be realised on account of subtlety of the form. Subtlety means remaining unseparated from its associates or causes and thus in an unperceived state.

(7) In regard to symptoms it can be objected that if the present is not separate from the past and the future, then the three are present simultaneously and are overlapping. This objection is unsubstantial. Past and future are absent things and thus imaginary. To establish relationship in imagination with the imaginary things is to form notions of the past and the future with reference to the present. That which is perceivable is regarded as manifest, and we call it the present.

That which is unfit for direct perception or is subtle, we designate as past or future. Thus there is no chance of the manifest being given the three symptoms.

Herein the commentator has explained that even when a characteristic is not manifest, it exists. For example, when a mind is full of anger, it cannot be said that it has no feeling of attachment at the time. The next moment the characteristic of attachment might manifest itself.

(8) The commentator having explained the different states, proceeds to refute the objections that are raised. The critic says that when a thing and its characteristics always remain, then a thing, its characteristic, symptom and state are everlasting like immutable Awareness, *i.e.* what is called old is always there in a subtle form and what is called new is and will be there also. What remains always is everlastingly present; therefore, what is called a state of change is in fact immutably everlasting.

In reply, it is pointed out that 'everlasting' does not necessarily imply everlasting in the same form. That which always remains in the same form is only 'Kūtastha' (or truly, *i.e.* immutably everlasting). The material cause of the everchanging must be changeful. That is why, a naturally mutative entity called Pradhāna is mentioned as the material cause. Pradhāna though everlasting is changeful. That changing state is a form of characteristic or manifestation as Intellect etc. From the mutations, or appearance and disappearance of changes, the original cause is called changeably everlasting.

(9) The commentator concludes his observations by bringing out the symptoms of changes. The change of the form of a thing is its mutation. When we see that its previously noticed characteristic is not present, we say, it has changed.

In respect of subjective principles their mutation is change of condition in relation to time. Mental fluctuations have no spatial existence, but only covers time. Their change is only timely emergence or subsidence, *i.e.* the appearance of some modifications at one time and of others at another time. Thus alteration of condition either in reference to space or to time is change or mutation.

भाष्यम्— तत्र—

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मो ॥ १४ ॥

योग्यतावच्छिन्ना धर्मिणः शक्तिरेव धर्मः । स च फलप्रसवभेदानुमितसदुभाव एकस्याऽन्योऽन्यश्च परिदृष्टः । तत्र वर्तमानः स्वव्यापारमनुभवन् धर्मो धर्मान्तरेभ्यः शान्तेभ्यश्चाव्यपदेश्येभ्यश्च भिद्यते, यदा तु सामान्येन समन्वागतो भवति तदा धर्मिस्वरूपमात्रत्वात् कोऽसौ केन भिद्यत । तत्र त्रयः खलु धर्मिणो धर्माः शान्ता उदिता अव्यपदेश्याश्चेति, तत्र शान्ता ये कृत्वा व्यापारानुपरताः, सव्यापारा उदिताः, ते चानागतस्य लक्षणस्य समनन्तराः, वर्तमानस्यानन्तराः अतीताः । किमर्थमतौतस्यानन्तरा न भवन्ति वर्तमानाः, पूर्वपश्चिमताया अभावात् । यथा ऽनागतवर्तमानयोः पूर्वपश्चिमता नैवमतौतस्य, तस्मान्नातीतस्यास्ति समनन्तरः, तदनागत एव समनन्तरो भवति वर्तमानस्येति ।

अथाव्यपदेश्याः के ? सर्वं सर्वात्मकमिति । यत्रोक्तं “जलभूम्योः पारिणामिकं रसादिवैश्वरूप्यं स्यावरेषु दृष्टं तथा स्यावराणां जङ्गमेषु जङ्गमानां स्यावरेषु” इति, एवं जात्यनुच्छेदेन सर्वं सर्वात्मकमिति । देशकालाकारनिमित्तापवन्धाच्च खलु समानकालमात्मनामभिव्यक्तिरिति । य एतेष्वभिव्यक्तानभिव्यक्तेषु धर्मेष्वनुपाती सामान्यविशेषात्मा सोऽन्वयी धर्मो ।

यस्य तु धर्ममात्रमेवेदं निरन्वयं तस्य भोगाभावः, कस्मात्, अन्येन विज्ञानेन कृतस्य कर्मणोऽन्यत् कथं भोक्तृत्वेनाधिक्रियेत ; तत् स्मृत्यभावश्च, नान्यदृष्टस्य स्मरणमन्यस्यास्तीति । वस्तुप्रत्यभिज्ञानाच्च स्थितोऽन्वयी धर्मो यो धर्मान्यथात्वमभ्युपगतः प्रत्यभिज्ञायते । तस्मान्नेदं धर्ममात्रं निरन्वयमिति ॥१४॥

Of these—

That Which Follows The Quiescent, i.e. Past, The Uprisen, i.e. Present Or Future, i.e. Unmanifested (But Remaining As Potent Force) Characteristic, Is The Substratum (Or Object Characterised). 14.

Characteristic is the inherent capability of an object particularised by its function (1). Its existence is inferred from the different results arising out of its actions. Moreover, an object is seen to possess various

characteristics. Of these, that which has started functioning is called the present and it is different from those which are past or quiescent, and future or unmanifested. But then the question arises how can a characteristic be realised to be different from the substratum itself when it lies hidden in the substratum in a quiescent or unmanifested form. The characteristics of a substratum are of three types, *viz.* quiescent or past, uprisen or present and unmanifested or future. Of these, that which has ceased to function is said to be quiescent, that which is functioning is said to be uprisen or emergent and it is immediately contiguous to and before that which has not manifested itself. Similarly the quiescent one is contiguous to and behind the present or the emergent one. Why are not the present characteristics behind the past ones, it might be asked. The reply is, because there is no relation of antecedence and succedance between them as in the case of the future and the present. That is why there is nothing contiguous to and behind the past, and the future is before the present.

What is the unmanifested characteristic? Everything is essentially every other thing. It has been said in this connection: 'The infinite variety of all forms of earth and water is seen in plants. Similarly essentials of plants are seen in animals and of animals in plants etc.' Thus on account of the non-destructibility of the matter everything is said to contain the essence of everything. This, however, is subject to the limitations of space, time, form and cause; so particular objects do not manifest themselves simultaneously. The characterised object is that constant which remains common to all these manifested and unmanifested characteristics and

which is the substratum of both the unparticularised (past and future) and specific (present manifest) forms (2).

They who hold that the mind is only a characteristic without a substratum, cannot account for its experiences, because how can the fruits of actions of one cogniser be possibly enjoyed by another cogniser? Further there would be no memory thereof, because no one can remember what has been seen by another. As, however, objects (previously seen) are recalled and recognised as such and such, so a substratum common to changing states (of mind and objects) must be taken to exist. That is why this world cannot be regarded simply as a bundle of characteristics involving no substratum.

(1) Capability implies the property of being understood by its action or otherwise. Fire has the property of burning. From the burn caused, its power to burn is known. Power to burn is called the characteristic of fire. This power is the cause of burning, and is particularised by the act of burning. Burning is the capability and the power to burn is the characteristic.

In fact, that attribute by which a thing is known is called its characteristic. It is of two types, *viz.* real and imaginary or merely linguistic. That which can be understood without the help of words is real. Real characteristics again are divided into two, *viz.* essential and ascribed, *e.g.* whiteness of the sun is essential, while presence of water in a desert is ascribed.

That which is only understood by the word, and cannot be understood without it, is linguistic characteristic, *e.g.* eternity. Non-existing things, mere abstractions etc. are instances of such characteristics.

Real characteristics are either external, *i.e.* objective or subjective. External ones are fundamentally of three kinds—knowability or sentience, mutativeness and inertia. Properties like sound, light etc. are knowable, all manners of action is mutative; and hardness, softness etc. are static. Subjective characteristics are similarly three, *viz.* cognition, conation and

retention, or feeling, willing and memory. These primary characteristics change but do not disappear altogether.

From these it would appear that what can be cognised in some form or another is called a characteristic. Of the cognisable properties that which is directly known is called the emergent or present, what was cognised before is quiescent or past, and which is considered fit to be known later is called unmanifested or future.

What is present is known directly, and what are past and future are conjectured as they are not manifest. The past and the future characteristics of an object may be innumerable because there is a fundamental unity of all objects; hence all objects might change into anything else.

This is the outlook of the Sāṃkhya philosophy and its basic method of analysis. In its view causes are divisible into two—efficient and material. The changed condition of an object through a cause is the effect.

(2) Manifestation of a thing is dependent on space, time, shape and cause. Everything can be made of everything but that does not mean that it can so happen without any cause. Examples of dependence on space are—a thing very close to the eye cannot be seen properly, but it can be seen at a comparatively distant place; things are thought of as small or large on account of location at a distance or otherwise; of dependence on time, the examples are—a child does not get old at once, but gradually, two ideas do not occur at the same time but one after another; of dependence on shape, instances are—a square die cannot give a round impression, a man is not born of a deer. Efficient cause is the real cause. Space, time etc. are only practical variations of the efficient cause. Every cause, other than the material, is the efficient cause. With appropriate efficient cause, unmanifested characteristics become manifest.

The commentator has explained here that the thing which we use as the aggregate of particular, or visible or emergent characteristic, and conjecturable, *i.e.* general (not particular) or past and future characteristics, is the substratum.

When we see a characteristic we must understand that there is behind it a basic substratum which is an aggregate of all

its characteristics. We cannot think of realities without recognising the existence of a substratum. It is not proper to say that what is meeting our eye is all the states of a thing.

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥

भाष्यम्—एकस्य धर्मिण एक एव परिणाम इति प्रसक्ते क्रमान्यत्वं परिणामान्यत्वे हेतुर्भवतीति, तद् यथा चूर्णमृत् पिण्डमृद् घटमृत् कपालमृत् कणमृदिति च क्रमः । यो यस्य धर्मस्य समनन्तरो धर्मः स तस्य क्रमः, पिण्डः प्रच्यवते घट उपजायत इति धर्मपरिणामक्रमः । लक्षणपरिणामक्रमः घटस्यानागतभावादूर्तमानभावक्रमः, तथा पिण्डस्य वर्तमानभावादतीतभावक्रमः । नातीतस्यास्ति क्रमः, कस्मात्, पूर्वपरतायां सत्यां समनन्तरत्वं, सा तु नास्त्यतीतस्य, तस्माद्द्वयोरेव लक्षणयोः क्रमः । तथावस्थापरिणामक्रमोऽपि घटस्याभिनवस्य प्रान्ते पुराणता दृश्यते सा च क्षणपरम्परानुपातिना क्रमेणाभिव्यज्यमाना परा व्यक्तिमापद्यत इति, धर्मलक्षणाभ्यां च विशिष्टोऽयं तृतीयः परिणाम इति ।

त एते क्रमाः, धर्मधर्मिभेदे सति प्रतिलब्धस्वरूपाः । धर्मोऽपि धर्मो भवत्यन्यधर्मस्वरूपापेक्षयेति । यदा तु परमार्थतो धर्मिण्यभेदोपचारस्तद्द्वारेण स एवाभिधीयते धर्मः, तदायमेकत्वेनैव क्रमः प्रत्यवभासते । चित्तस्य द्वये धर्माः, परिदृष्टाद्यापरिदृष्टाश्च, तत्र प्रत्ययात्मकाः परिदृष्टाः, वस्तुमात्रात्मका अपरिदृष्टाः । ते च सप्तैव भवन्ति अनुमानेन प्रापितवस्तुमात्रसदृभावाः, “निरोध-धर्म-संस्काराः परिणामोऽथ जोवनम् । चेष्टा शक्तिश्च चित्तस्य धर्मा दर्शनवर्जिताः” इति ॥१५॥

Change Of Sequence (Of Characteristics) Is The Cause Of Mutative Differences. 15.

As there is only one effect noticeable of one characteristic, change of effect must be due to change of sequence (1), for example, earth as dust, as clod, as a pot, a potsherd or as bits are sequences. The characteristic which follows another characteristic, is its Krama or sequence. Clod disappears and pot appears—this is sequence of change of characteristic.

Sequence of change of symptom—Appearance as a pot from its non-existent state is a symptomatic sequence into

present, while the disappearance of a clod of earth and its appearance as a pot is a symptomatic sequence of present into past. The past is wanting in such sequence because sequence presupposes antecedence, and the past is not antecedent to any state, so there is nothing after it ; that is why only the present and the future have sequence.

Sequence of change of state is also similar ; for example, a new pot becomes old in course of time. The oldness is only the result of the sequence of change that is momentarily taking place, which becomes eventually noticeable in the shape of oldness. It is to be noticed that this oldness is not a state of decay but only a relative state of existence as distinguished from characteristic and symptom—vide III-13 (2). This is the third (idea of) change as distinguished from changes of characteristic and symptom.

These sequences can only be perceived if there is a difference between the object and its characteristics etc. As compared to one characteristic, another characteristic might be its substratum (2). When in reality the characteristic (Dharma) and the substratum (Dharmī) are regarded as identical, then the substratum goes by the name of the characteristic, and the sequence of change appears as one. A mind has two kinds of characteristics, *viz.* patent and latent. Of these, the patent are those which are perceived (*e.g.* as cognition or feeling), while the substratum or those of the nature of impressions of objects only are latent or subconscious. These subconscious characteristics are seven in number and their existence is established by inference. "Closed state, characterisation, latent impression, change, life, effort, and power are the subconscious characteristics of the mind." (3).

(1) To a substratum a change occurs by the disappearance of

the former characteristic and the uprising of another. The difference of such changes is the result of their sequence, *i.e.* the changes differ according to the change of sequence. We do not, as a matter of fact, see the actual succession of changes because that is a momentary subtle mutation. We really see the end (result) of the mutation. The commentator has explained later that Kṣaṇa (time atom) means the minutest conception of time in which the smallest particle (of knowledge) in respect of a thing appears to change. Therefore real sequence is the momentary change of the minutest particle. Thus the series of vibrations of Tanmātras (subtle elements) is the minute sequence of external mutations, while the mutation of the dimensionless Intellect or subtle 'I'-feeling is the minute sequence of internal change.

One change succeeding another is called its sequence. When a clod of earth becomes a pot, the character of pot is the sequence of the character of clod. This is sequence of characteristic. Similar is the case of symptoms and states.

Present is the sequence of the future, and past is the sequence of the present. This is the sequence of symptoms. When a new pot is called old, without losing its symptom of being existent and there is no change of characteristic, it is said to have undergone a change of state. Change of location is also a change of state. Change of characteristic has to be looked at from the standpoint that characteristics are separate from substratum.

(2) It has been stated before that one characteristic can be the substratum of another characteristic. It has also been shown that from the spiritual (transcendental) point of view the characteristic and substratum merge into each other when they resolve in the unmanifest fundamental Pradhāna. Then it becomes futile to make a distinction between the substratum and the characteristic. Then it may only be said that the mutation of the suppressing and the suppressed, exists in the potential state but whose mutation it is that cannot be ascertained. The mutating force is the Rajas principle in equilibrium. Overseeing (by the Puruṣa) of the uneven state of the three Guṇas, or mutation of Pradhāna as knowable, is the cause of

the manifest Intellect etc. When for want of contact, there is no overseeing, the sequence of unevenness as manifestation in the shape of Intellect ceases or overseeing ends. Then for want of Intellect (or cognition) spiritual outlook also terminates and the three Guṇas and their mutable nature are no longer overseen by Puruṣa.

'Overseeing the uneven mutation' means seeing the preponderance of manifestation. In other words, preponderance of Sattva Guṇa is knowledge or cognition, preponderance of Rajas is effort or conation, and preponderance of Tamas is retention. Thus through overseeing of Prakṛti or Pradhāna, *i.e.* the three Guṇas by Puruṣa, the evolution of Intellect etc. takes place.

(3) Incidentally the commentator has spoken of the characteristics of the mind. The patent characteristics are cognition or knowledge and conation or tendency or effort; the latent characteristic is retention. Of the characteristics making up conation some are seen and some are unseen. The commentator has divided the unseen characteristics into seven classes as noted in the next paragraph. These unseen characteristics are of the nature of a thing, *i.e.* they are inferred as existing, but how they exist cannot be clearly comprehended. That which exists is an object or a reality.

Nirodha or Closed State = complete stoppage of mutation.

Dharma or Characteristic = Impressions of religious or irreligious actions with their threefold reactions.

Saṁskāra here implies Vāsanā or latent impressions of the result of action and feelings retained in memory.

Pariṇāma or Change = The imperceptible sequence according to which the mind is mutating.

Jivana or Life = the functions of the Prāṇas or the vital energies. They are the unseen actions of the Tamas force.

Cheṣṭā or Effort = The unseen action of mind which leads the senses to work.

Śakti or Power = The subtle force behind manifest action and effort.

भाष्यम्—अतो योगिन उपात्तसर्वसाधनस्य बुभुत्सितार्थप्रतिपत्तये संयमस्य विषय उपक्षिप्यते—

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥

धर्मलक्षणावस्थापरिणामेषु संयमाद् योगिनां भवत्यतीतानागतज्ञानम् । धारणाध्यानसमाधिद्वयमेकत्र संयम उक्तः, तेन परिणामत्रयं साक्षात्क्रियमाण-मतीतानागतज्ञानं तेषु संपादयति ॥ १६ ॥

Henceforward are discussed the objects of Samyama and the attainments, which indicate mastery over them by a yogin as completing all practices.

Knowledge Of The Past And The Future Can Be Derived Through Samyama On The Three Parināmas (Changes). 16.

When Samyama is practised on the changes of characteristics, of symptoms and of states, yogins acquire knowledge relating to the past and the future. It has already been said that fixity, meditation and concentration on the same object, is Samyama. If the changes in the characteristic, symptom and state of any object, can be realised through Samyama, knowledge of the past and the future of that object would be revealed (1).

(1) To a power of perception clarified by force of concentration nothing can remain covered. Such power has to be applied, for the acquisition of the knowledge of past, present and the future to the sequence of changes.

Through ordinary knowledge, by application of the rules of cause and effect, we can know the past and present to some extent. Through Samyama all the details of a cause can be realised and thus the effects or issues of the causes are also known. The effects, of which these in turn form the causes, can be traced by the same process. In this way knowledge about past and future is obtained.

Our gross organs of sight or hearing are not the only channels of knowledge, that is proved by clairvoyance, telepathy etc. That we can get knowledge of the future is amply proved by dreams.

that come true. When therefore mind has the power of knowing the future, then it cannot be denied that such power can be acquired by practice.

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम् ॥१७॥

भाष्यम्—तत्र वाग् वर्णेष्वावर्तयतौ, श्रोत्रं च ध्वनिपरिणाममात्रविषयं, पदं पुनर्नादानुसंहारबुद्धिनिर्गन्धम् इति । वर्णा एकसमयासंभवित्वात् परस्परनिरनुग्रहात्मानः, ते पदमसंस्पृश्यानुपस्थाप्याविर्भूतास्तिरोभूताश्चेति प्रत्येकमपदस्वरूपा उच्यन्ते । वर्णः पुनरेकैकः पदात्मा सर्वाभिधानशक्तिप्रचितः सहकारिवर्णान्तरप्रतियोगित्वादवैश्वरूप्यमिवापन्नः । पूर्वश्रोतरेणोत्तरश्च पूर्वेण विशेषेऽवस्थापित इत्येवं बहवो वर्णाः क्रमानुरोधिनीऽर्थसंकेतेनावच्छिन्ना इयन्त एते सर्वाभिधानशक्तिपरिवृत्ता गकारौकारविसर्जनीयाः साम्रादिमन्तमर्थं द्योतयन्तीति ।

तदेतेषामर्थसंकेतेनावच्छिन्नानामुपसंहृतध्वनिक्रमाणां य एको बुद्धिनिर्भासस्तत्पदं वाचकं वाच्यस्य संकेत्यते । तदेकं पदमेकबुद्धिविषय एकप्रयत्नाक्षिप्तम् अभागमक्रममवर्णं बौद्धमन्त्यवर्णप्रत्ययव्यापारोपस्थापितं परत्र प्रतिपिपादयिषया वर्णैरेवाभिधीयमानैः श्रूयमाणैश्च श्रोत्रभिरनादिवाग्व्यवहारवासनानुविद्यया लोकबुद्ध्या सिद्धवत्संप्रतिपत्त्या प्रतीयते । तस्य संकेतबुद्धितः प्रविभाग एतावतामेवं जातीयकोऽनुसंहार एकस्यार्थस्य वाचक इति ।

संकेतस्तु पदपदार्थयोरितरेतराध्यासरूपः स्मृत्यात्मकः । योऽयं शब्दः सोऽयमर्थः, योऽर्थः स शब्द इत्येवमितरेतराविभागरूपः (मितरेतराध्यासरूपः) संकेतो भवति । इत्येवमेते शब्दार्थप्रत्यया इतरेतराध्यासात् संकीर्णाः, गौरिति शब्दो गौरित्यर्थो गौरिति ज्ञानम् । य एषां प्रविभागज्ञः स सर्ववित् ।

सर्वपदेषु चास्ति वाक्यशक्तिः, वृत्त इत्युक्ते अस्तीति गम्यते, न सत्तां पदार्थो व्यभिचरतीति । तथा न ह्यसाधना क्रियास्तीति, तथा च पचतीत्युक्ते सर्वकारकाणामाक्षेपो नियमार्थोऽनुवादः कर्तृकर्मकरणानां चैत्राग्नितण्डुलानामिति । दृष्टं च वाक्यार्थं पदरचनं, श्रोत्रियच्छन्दोऽधीते, जीवति प्राणान् धारयति । तत्र वाक्ये पदार्थाभिव्यक्तिः, ततः पदं प्रविभज्य व्याकरणीयं क्रियावाचकं कारकवाचकं वा । अन्यथा भवति, अश्वः, अजापय इत्येवमादिषु नामाख्यातसारूप्यादनिर्ज्ञातं कथं क्रियायां कारके वा व्याक्रियेतेति ।

तेषां शब्दार्थप्रत्ययानां प्रविभागः, तद् यथा श्वेतते प्रासाद इति क्रियार्थः, श्वेतः प्रासाद इति कारकार्यः शब्दः । क्रियाकारकात्मा तदर्थः प्रत्ययश्च, कस्मात्, सोऽयमित्यभिसम्बन्धादेकाकार एव प्रत्ययः संकेते इति । यस्तु श्वेतोऽर्थः स शब्दप्रत्यययोरालम्बनीभूतः, स हि स्वाभिरवस्थाभिर्विक्रियमाणो न शब्दसहगतो न बुद्धिसहगतः । एवं शब्द एवं प्रत्ययो नेतरेतरसहगत इति । अन्यथा शब्दोऽन्यथार्थोऽन्यथा प्रत्यय इति विभागः, एवं तत्प्रविभागसंयमाद्योगिनस्सर्वभूतरुतज्ञानं सम्पद्यत इति ॥ १७ ॥

Word, Object Implied And The Idea Thereof Overlapping, Produce One Unified Impression. If Samyama is Practised On Each Separately, Knowledge of the Meaning Of The Sounds Produced By All Beings Can Be Acquired (1). 17.

With regard to these (word, implied object and its knowledge) (2) articulation relates only to the alphabets constituting the word (A). Hearing relates to the sound thereof (B). It is a mental process that seizes the sounds of the alphabets and binds them together relating to one idea (C). Sounds of alphabets being pronounced successively and not being present at the same time, do not form a word but simply appear and disappear. Individually letter-sounds (alphabets) lack the nature of a word (D). Each letter is the constituent part of a word and is pregnant with the possibility of expressing innumerable ideas on association with others taking innumerable forms (E). A preceding letter is connected with the subsequent one, and vice versa, in a particular relationship to imply a particular word. Thus a group of alphabets following in a sequence (F) is assigned by conventional usage to indicate various objects. For example, in the word Gauḥ (= Cow), the G, Au, and H used together indicates a species of animal with particular features.

Thus regulated by their import, the sounds of the alphabets pronounced one after another, are presented

together to the intellect and shape as one word, to indicate something for which the word, thus formed, is the conventional name. This word is in every case the object of a single mental process requiring a single effort, is undivided, has no sequence and is different from the individual alphabets. It is understood by the intellect by aggregating the latent impressions of the alphabets with those pronounced before or manifested by the exciting cause which is the human intellect (G). If a man were to convey information to another he must express himself by these 'alphabetical sounds which, on being heard by another and being sanctioned by eternal usage, appear as something real (H). This sort of division of words (I) and assignment of different meanings grow out of convention and they come to be associated with particular things.

Convention is the memory of the identity of the word and the thing identified (J). This word is the object, and the object is the word—this sort of identity in memory gives rise to the convention. Thus the word, the object and the conception of the object are connected with one another. Thus the word 'cow', the object 'cow' and the conception of cow get identified with one another. He who knows the distinction among these three is all-knowing, *i.e.* he knows the meaning of all uttered words.

Every word has in itself the power of expressing a complete idea (K). When the word 'Brkṣa' (tree) is mentioned, it implies that the tree exists, inasmuch as an object signified by a word can never fail to exist. Similarly no action is possible without an actor. When the word 'Pachati' (cooks) is mentioned it implies the existence of all the factors related to cooking. It is only for

the purpose of specialisation that the agent, object and the implements of action, *e.g.* Chaitra (name of a person), fire and rice may be expressly mentioned. Words are also so constructed as to convey the meaning of a sentence. For example, the word 'Śrotriya' (Reciter) implies one who recites Vedic hymns, the word 'Jīvati' (lives) means one has got the breath of life. As even a word by virtue of its meaning is capable of expressing a whole sentence, a word has to be analysed to see whether it is indicative of action or that which acts, *i.e.* it has to be joined to an appropriate word to fully explain it. For example, the words 'Bhavati', 'Aśvaḥ' or 'Ajāpaya' which have many meanings would remain ambiguous if used singly.

There is a distinction between words, the object and the conception (L). To illustrate this take the following examples. 'Śvetate Prāsādaḥ' or 'The palace shines white' implies an action, while the words 'Śvetaḥ prāsādaḥ' or 'A white mansion' signifies a state. A word in essence signifies both an action and a state and so does a concept. This happens because the process of whitening is identified with its result, *viz.* making white. As to the white object, it is the support for both the word and the idea. As it independently changes its state, it goes neither with the word nor with the idea. The word, its object and the idea are thus distinct. By practising Samyama on this distinction, a yogin can acquire knowledge of the cries of all creatures.

(1) Word—uttered word.

Object—Object of that uttered word.

Idea—The mental nature or the feeling of the speaker and the conception created in the hearer on hearing the word.

Overlapping—the imposition of the significance of the one on the other, *i.e.* considering one for the other. From this over-

lapping comes the unified impression, *i.e.* the word, its object and the idea conveyed by it, are considered as one. But in reality they are quite different. Take, for example, Cow. The uttered word is in the organ of speech of the speaker, the creature implied is either at the pasture or is in the cowshed and the idea created is in the mind of the hearer. Dividing the process in this way, the yogin learns to think of the three separately. When he meditates on the uttered word, only that fills his mind, or when he contemplates on the idea, only the idea will occupy his mind. When a proficient yogin on hearing a word of unknown meaning applies Samyama to it, he can reach the vocal organ of the utterer. Thence his power of knowledge proceeds to the mind of the utterer producing the word. Then he comes to know the sense in which the word has been uttered.

(2) In this connection the commentator has described the principles of words and objects as accepted by the Sāṅkhya philosophers. They are very sound and logical. It is being explained here part by part.

(A) By the vocal organ only the alphabets (A, B, C) etc. are produced. An alphabet means the basic part of an utterable word. The words used by men are formed singly or by the combination of such alphabets. Besides, cries and similar sounds might also be experienced by combination of suitable alphabets. The ordinary alphabets cannot be used for uttering them. All creatures have alphabets for indicating their utterances. As the seven basic colours give all varieties of colours by combination so by the combination of a few alphabets all forms of words can be pronounced.

(B) The ear takes in sound only, it cannot comprehend meaning. Ear takes in the sound of the alphabets one after another as they are uttered successively.

(C) Word is a combination of alphabets. Except in the case of words which are expressed by one alphabet, the sounds of alphabets composing a word are appearing and disappearing, their unification for the purpose of conveying an idea is being made by the mind. By memory, caused by the impressions created by the alphabets appearing in succession, the word is

formed. When a word consists of one alphabet only, this is superfluous.

(D) Alphabets are the materials for words but they themselves are not words (except where it is one-alphabet word). As the combination of alphabets can be innumerable, so the words are, as it were, innumerable.

(E) The alphabets individually or in combination can indicate all objects. It is by convention that a word is made to signify an object. That is how some arrangement of alphabets is used conventionally to convey a particular object.

(F) Although words are mostly formed by the use of several alphabets, the alphabets do not appear simultaneously at one moment but are uttered successively. As past and present things cannot be really combined, the combination is effected in the mind with the help of the sounds perceived. Thus a word is only a mentally aggregated phenomenon, so the agent for that is the mind. It is really the mentally formed word which is indicated by its conventionally given meaning.

(G) The uttered words have appearing and disappearing limbs in the shape of alphabets but the mentally formed words are not so. They are the objects of one mental conception. What is felt by the intellect is always present; it never disappears. What is not perceived but remains unmanifested is a latent object. Thus a mental word is like a single perception. We also feel that we raise the idea of a word in one effort. Because it is one present idea, it has no appearing and disappearing limbs. Therefore it is indivisible and simultaneous. As an uttered word, which is a collection of alphabets, is divisible and sequential the mentally formed word is unlike an alphabetically formed word. How is it formed mentally? As the alphabets are heard one after the other, knowledge arises in respect of each, from the knowledge comes impression and from impression comes memory. From the impression of the last uttered alphabet, all the uttered impressions arise by force of memory in one process and give rise to a comprehensible word.

(H) Although the mental word is without letters, yet in expressing it, the help of alphabets has to be taken which are based on the latent impressions of the knowledge formed at the

time of hearing the sound. Human nature has the mould for the use of human words. In human beings proficiency in speaking is a speciality. A human child on account of appropriate latent impressions naturally learns the use of human words. This learning comes primarily through hearing. The child, as he learns the words, gets to know their conventional objects also. This learning is done by traditional usage, *i.e.* it is learnt from older people, first only the words and then comes unification of words, objects and their ideas.

(I) The classification of words and their division according to meaning, are no doubt made by convention. 'That so many alphabets will form this word and it will indicate this object' is fixed by someone and followed by others. Although it is not known who has done this, it is certain that it has been fixed by somebody.

(J) The recollection of the overlapping of a word and its meaning, is convention. On account of this overlapping of word, object and memory or knowledge, they are inseparable. When the yogin becomes conversant with their difference or through concentration, comes to know them individually, he can, through Nirvitarka knowledge, understand the subject referred to by all words.

(K) A sentence generally indicates a noun with a verb, or in other words, it implies a proposition. The capability of the word implies its property of conveying a meaning. The word 'pot' taken by itself is a term but it implies 'the pot exists' when it is a proposition. Every term contains the essence of a proposition. When it is pronounced it implies the existence of something, *i.e.* a noun with a verb conveying an idea. When the word 'tree' is pronounced it implies that it exists, or existed or will exist, involving an implication of its states of existence.

There are words which have many meanings. When they are used by themselves, they are not comprehensible by ordinary knowledge but their meanings are revealed in yogic knowledge.

(L) Here the difference between a word, its implied object and significance, is being illustrated by examples.

Having thus established the distinction among the three, the commentator is describing the benefits of practising Samyama.

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥ १८ ॥

भाष्यम्—इयं खल्वमी संस्काराः स्मृतिक्लेशहेतवो वासनारूपाः, विपाक-हेतवो धर्माधर्मरूपाः । ते पूर्वभवाभिसंस्कृताः परिणाम-चेष्टा-निरोध-शक्ति-जीवन-धर्मवदपरिदृष्टाद्विधर्माः । तेषु संयमः संस्कारसाक्षात्क्रियायै समर्थः, न च देशकालनिमित्तानुभवैर्विना तेषामस्ति साक्षात्करणम्, तदित्थं संस्कारसाक्षात्करणात्पूर्वजातिज्ञानमुत्पद्यते योगिनः । परत्राप्येवमेव संस्कारसाक्षात्करणात्परजातिसंवेदनम् । अत्रेदमाख्यानं श्रूयते, भगवतो जैगौषव्यस्य संस्कारसाक्षात्करणादशसु महासर्गेषु जन्मपरिणामक्रममनुपश्यतो विवेकजं ज्ञानं प्रादुरभवत् । अथ भगवानावव्यस्तनुधरस्तमुवाच, दशसु महासर्गेषु भव्यत्वादनभिभूतबुद्धिसत्त्वेन त्वया नरकतिर्यग्गर्भसंभवं दुःखं संपश्यता देवमनुष्येषु पुनः पुनरुत्पद्यमानेन सुखदुःखयोः किमधिकमुपलब्धमिति । भगवन्तमावय्यं जैगौषव्य उवाच, दशसु महासर्गेषु भव्यत्वादनभिभूतबुद्धिसत्त्वेन मया नरकतिर्यग्गर्भं दुःखं संपश्यता देवमनुष्येषु पुनः पुनरुत्पद्यमानेन यत् किञ्चिदनुभूतं तत्सर्वं दुःखमेव प्रत्यवैमि । भगवानावव्य उवाच, यदिदमायुष्मतः प्रधानवशित्वमनुत्तमं च संतोषसुखं किमिदमपि दुःखपक्षे निक्षिप्तमिति । भगवान् जैगौषव्य उवाच, विषयसुखापेक्षयैवेदमनुत्तमं संतोषसुखमुक्तं, कैवल्यापेक्षया दुःखमेव । बुद्धिसत्त्वस्यायं धर्मस्त्रिगुणः, विगुणश्च प्रत्ययो हेयपक्षे न्यस्त इति । दुःखंस्वरूपस्तद्व्यापकः, तद्व्यापकः दुःखसन्तापापगमात्तु प्रसन्नमवाधं सर्वानुकूलं सुखमिदमुक्तमिति ॥ १८ ॥

By The Realisation Of Latent Impressions Knowledge Of Previous Birth Is Acquired (1). 18.

The latent impressions referred to in this Sūtra are of two kinds, *viz.* those appearing as Vāsanās causing memory and (indirectly) afflictions, and those responsible for fruition due to pious or impious deeds (2) done in previous births. Like change, effort, closed state, power, life and characterisation, they are unseen characteristics of the Chitta. If Samyama is practised on impressions they are perceived, and as such perception cannot arise without an idea of the place, time and cause of the incident concerned, the yogin practising it comes to know of the previous birth.

Knowledge of previous births of others can also be acquired in the same way. There is a story prevalent in this connection in the Śrūti. Bhagawān Jaigīṣavya after having acquired knowledge of ten cycles of creation and the sequence of births therein through perception of subliminal impressions, obtained discriminative discernment. Then Bhagawān Āvaṭya having assumed a corporeal form created at will, asked him, 'You have lived through ten cycles and because of enlightenment your intellect has not been clouded; you have experienced sorrows of hell and animal life, and have repeatedly enjoyed pleasures as a Deva (celestial) and as a human being. Of these what have you enjoyed best?' To this Bhagawān Jaigīṣavya replied, 'I have lived through ten cycles of creation and my mental essence has not been overpowered. I have experienced the troubles of hell as well as of animal life. I have been born again and again as a Deva and as a man. But I consider all that I have been through, as pain.' Then Āvaṭya said, 'Oh long-lived one, tell me whether you count your mastery over the constituent principles and the unsurpassable pleasure of contentment amongst sorrows.' Jaigīṣavya replied, 'Pleasure of contentment has been ranked as superior to other enjoyments but it is nothing but pain compared to the bliss of the state of isolation. This characteristic of contentment of mind is nothing but a composition of the three Guṇas, and everything connected with the Guṇas has been counted on the side of avoidables. The strand of desire is nothing but pain. When pain-producing desire is removed, contentment is said to become pleasant, unrestricted, and all-embracing.' (3)

(1) Perception of latent impressions, means memory or recollection of subliminal impressions. It is clear that if latent

impressions are perceived it will bring forth a knowledge of the previous life. Latent impressions have been gathered in previous lives. If therefore through concentration, the power of perception is directed exclusively to subliminal impressions, then their particulars will become known, *i.e.* where, in which life, and how they were gathered will be recollected.

(2) The subject of subliminal impressions has been dealt with in the comments of Sūtra II-12 and 13. Latent impressions are, like change etc., the result of an unseen characteristic of the Chitta. For the purpose of perceiving latent impression, a particular personal latent impression has to be thought of. If that latent impression is forceful, the result of such thinking will be its vivification. Therefore, fixing the mind on any particular tendency or on any faculty of reception and getting engrossed thereon, will bring about a recollection of the cause of such latent impression in a previous birth and that is perception of the latent impression. In the case of a man, the particular latent impressions of the human species are the memory-producing Vāsanās. If the peculiarities of the human form, its sense-organs, mind etc. are thought upon and engrossed in, it will bring about a knowledge of their causes, *i.e.* it will be known why they have been cast into this particular mould and why they have adopted the virtuous or vicious ways of this life. Vāsanā has been explained before. Vāsanā is like a mould and actions of virtue and vice are like molten metal.

(3) The story of the conversation between Jaigīṣavya and Āvaṭya quoted above is not found in any extant literature. It might have been quoted from some obsolete Śrūti.

Pleasant—unaffected by material sorrows.

Unrestricted—unbroken by any obstacle.

All-embracing—Liked by everybody and favourably situated in all circumstances.

प्रत्ययस्य परचित्तज्ञानम् ॥ १८ ॥

भाष्यम्—प्रत्यये संयमात् प्रत्ययस्य साक्षात्करणोत्ततः परचित्तज्ञानम् ॥ १८ ॥

(On Practising Samyama) On Notions, Knowledge Of
Other Mind Is Developed. 19.

By practising Samyama on notions and thus perceiving them, knowledge of other minds can be acquired (1).

(1) Notions here refer to the notions prevailing in one's own mind as well as in other minds. Unless an idea in one's own mind can be isolated and perceived, how can the idea in another mind be realised? First realising one's own idea, the mind has to be made vacant for the reception of the idea prevalent in another mind and then effort should be made to realise that. We come across many thought-readers, but they have not always acquired the power through Yoga. many of them are born with that power. Keeping in view the person whose thought is to be read, the reader's mind has to be made vacant and when other thoughts rise therein they are the thoughts of the person read. They cannot say how the thought is transferred, but they just feel that the thoughts are not their own. some can read other people's thought without any effort, when anything is being mentally thought of by the other person ; any previously felt or forgotten thing can also be sometimes known naturally by a thought-reader.

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ॥ २० ॥

भाष्यम्—रक्तं प्रत्ययं जानाति, अमुष्मिन्नालम्बने रक्तमिति न जानाति ।
परप्रत्ययस्य यदालम्बनं तद् योगिचित्तेन नालम्बनीकृतं, परप्रत्ययमात्रन्तु योगि-
चित्तस्य आलम्बनीभूतमिति ॥ २० ॥

**The Prop (Or Basis) Of The Idea Does Not Get Known
Because That Is Not The Object Of The (Yogin's)
Observation. 20.**

In the process of Samyama referred to in the previous Sūtra, the Yogin comes to know the nature of the idea (whether it is one of attachment or passion) but not on what it is based. That is because the object on which the other mind has formed its idea is not in the field of observation of the Yogin but the mind's idea only is under observation (1).

(1) Realisation of an idea does not bring with it knowledge of the object on which that idea has been formed, because an

idea is a mental state mostly independent of the object itself. If fright develops on seeing a tiger, the tiger is not present in the fright.

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशाऽसम्प्रयोगेऽन्तर्धानम् ॥ २१ ॥
भाष्यम्—कायरूपे संयमाद्रूपस्य या ग्राह्या शक्तिस्तां प्रतिबध्नाति, ग्राह्यशक्ति-
स्तम्भे सति चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानमुत्पद्यते योगिनः । एतेन शब्दाद्यन्तर्धान-
मुक्तं वेदितव्यम् ॥ २१ ॥

**By Practising Samyama On The Appearance Of The Body,
When Its Perceptibility Is Stopped, The Appearance
Getting Out Of The Sphere Of Perception On The
Eye, Disappearance From View Is Effected. 21.**

When Samyama is practised on the (visible) appearance of the body, the property of perceptibility possessed by it becomes ineffective. When that power becomes restrained, the body ceases to be the object of observation of another person's eye, and the Yogin can thus remain unseen by others. This implies that other faculties of the body, e.g. auditory perceptibility etc., can also be eliminated (1).

(1) Magicians follow this system. They only contemplate that the spectators should only see such and such things and the spectators sees them. This shows how extraordinary things can be brought about by determination. It is no wonder therefore that Yogins can cause imperceptibility of his body, in every respect, to others.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २२ ॥

भाष्यम्—आयुर्विपाकं कर्म द्विविधं सोपक्रमं निरुपक्रमं च । तत्र यथा
आर्द्रवस्त्रं वितानितं लघ्वीयसा कालेन शुष्येत्तथा सोपक्रमं, यथा च तदेव
सम्पिण्डितं चिरेण संशुष्येदेवं निरुपक्रमम् । यथा चाग्निः शुष्के कक्षे मुक्तो वातेन
समन्ततो युक्तः क्षेपीयसा कालेन दहेत्तथा सोपक्रमं, यथा वा स एवाग्निस्तृणराशौ

क्रमशोऽवयवेषु न्यस्तखरेण दहेत्तथा निरुपक्रमम् । तदैकभविकमायुष्करं कर्म द्विविधं सोपक्रमं निरुपक्रमं च, तत्संयमाद् अपरान्तस्य प्रायणस्य ज्ञानम् । अरिष्टेभ्यो वेति । त्रिविधमरिष्टम् आध्यात्मिकमाधिभौतिकमाधिदैविकं चेति । तत्राध्यात्मिकं, घोषं स्वदेहे पिहितकर्णो न शृणोति, ज्योतिर्वा नेत्रेऽवष्टब्धे न पश्यति । तथाधिभौतिकं, यमपुरुषान् पश्यति, पितृनतीतानकस्मात् पश्यति । आधिदैविकं, स्वर्गमकस्मात् सिद्धान् वा पश्यति, विपरीतं वा सर्वमिति । अनेन वा जानात्यपरान्तमुपस्थितमिति ॥ २२ ॥

Karma Is Either Fast In Fructifying Or Slow In Fruition.

**By Practising Samyama On Them Or On Portents,
Fore-Knowledge Of Death Can Be Acquired. 22.**

Karma (deeds) which fructifies as life-period is of two kinds, some which fructify quickly (Sopakrama), and others which fructify slowly (Nirupakrama) (1). For example, when a wet cloth is spread out it dries quickly, whereas if kept in a lump it takes longer time. As fire igniting dry grass, if fanned on all sides by wind, consumes the grass quickly so does fast fructifying Karma ; while slow fructifying Karma is like fire applied gradually in different places to a heap of grass, thus taking longer time to burn. Karma of one period of existence causing life-period is thus of two varieties. By practising Samyama on them knowledge of end of this life can be gathered. It can also be gained from portents.

Portents are of three kinds—personal, elemental and divine. The personal ones are like, not hearing any sound within the body on closing the ears, or not seeing any effulgent light on the eyes being closed (pressed by fingers). The example of elemental portents is seeing the messengers of the God of death or the wraiths of departed forefathers. The divine portents are like seeing the heavens or the Siddhas (ethereals) suddenly, or seeing everything contrary to those seen before.

(1) Reference has been made before to Karma with its three types of fruition. When Karmāśaya matures and brings forth birth, its result is the length of life and experience in the shape of enjoyment or suffering which continues throughout life. In this period, however, all the Karmas do not fructify all at once. They become ready to bear fruit according to their nature. That which has started action is said to be fructifying or Sopakrama and that which is inactive now but will give result at some future time, is called slow in fruition or Nirupakrama. Take, for instance, the case of a man who on account of action in a previous birth will suffer severely at the age of 40 which will close his span of life in another 3 years. For 40 years that Karma is said to remain as slow in fruition.

By perceiving the three-pronged latent impressions and the fast and slow fructifying Karmas amongst them, the particulars of their result will also be known. By that the Yogin will also come to know the time of the cessation of life. The commentator has explained by illustration that those Karmas which are restrained from manifestation by obstacles are slow, and which are not so restricted are fast in fruition. Portents also indicate approaching death.

मैत्रादिषु बलानि ॥ २३ ॥

भाष्यम्—मैत्रीकरुणामुदितेति तिस्रो भावनाः । तत्र भूतेषु सुखितेषु मैत्री भावयित्वा मैत्रीबलं लभते, दुःखितेषु करुणां भावयित्वा करुणाबलं लभते, पुण्य-शीलेषु मुदितां भावयित्वा मुदिताबलं लभते । भावनातः समाधिर्यः स संयमः ततो बलान्यवन्मयीर्याणि जायन्ते । पापशीलेषु उपेक्षा न तु भावना, ततश्च तस्या नास्ति समाधिरिति, अतो न बलमुपेक्षातस्तत्र संयमाभावादिति ॥ २३ ॥

Through Samyama In Friendliness (Amity) And Other Similar Virtues Strength is Obtained Therein. 23.

Friendliness, compassion and goodwill are the three kinds of sentiments that are entertained. Of these, through entertaining a feeling of friendliness towards a happy person, power of friendliness is acquired. By cultivating a sentiment of compassion towards unhappy creatures, power

of compassion is developed. By a feeling of pleasure towards the virtuous, the feeling of goodwill is developed. The concentration that is obtained as a result of contemplation on these feelings, is called Samyama, and through that unfailing power grows. Indifference to sinners is not an object of contemplation ; that is why there cannot be any meditation on it. Therefore, it is not possible to practise Samyama on it and thus no power can be acquired through it (1).

(1) 'Through sentiment of friendliness, the Yogin completely destroys all feelings of envy and hatred, and on account of his willpower, other malicious persons consider him to be friendly, and unhappy people take him to be a source of comfort. A Yogin's mind gets completely free from harshness and malice and he becomes a favourite of the virtuous.

When these powers are acquired, the Yogin becomes capable of behaving in a friendly manner towards others and no feeling of injuring others would ever darken his heart.

बलेषु हस्तिबलादीनि ॥ २४ ॥

भाष्यम्—हस्तिबले संयमाद् हस्तिबलो भवति, वैनतेयबले संयमाद् वैनतेयबलो भवति, वायुबले संयमाद् इत्येवमादि ॥ २४ ॥

By Practising Samyama On (Physical) Strength, The Strength Of Elephants Etc. Can Be Acquired. 24.

If Samyama is practised on the strength of an elephant, power like that of an elephant is obtained. Similarly, the power of the king of birds (Garuḍa, son of Vinatā) can be acquired by Samyama on Garuḍa's strength, and the power of the wind by Samyama on the strength of Vāyu or wind (1).

(1) All physical culturists know that by the wilful application of power on particular muscles, their power can be developed. Samyama on strength is only the highest form of the same process.

प्रवृत्त्यालोकन्यासात्सुदमव्यवहितविप्रकृष्टज्ञानम् ॥ २५ ॥

भाष्यम्—ज्योतिष्मतौ प्रवृत्तिरुक्ता मनसः, तस्या य आलोकस्तं योगी
सूक्ष्मे वा व्यवहिते वा विप्रकृष्टे वा अर्थे विन्यस्य तमर्थमधिगच्छति ॥ २५ ॥

**By Applying The Effulgent Light Of The Higher Sense-
Perception (Jyotiṣmatī) Knowledge Of Subtle Objects
Or Things Obstructed From View Or Placed At A
Great Distance, Can Be Acquired. 25.**

The light of the higher sense-perception of the mind has been spoken of before. With its help, *i.e.* Sāttvika revelation, the Yogin can see things which are very subtle, or are obstructed to the view or situated far away (1).

(1) The effulgent light of higher sense-perception has been explained in Sūtra I-36. On contemplation thereon a sense of revelation would be felt like spreading all over from the heart. If that light is directed towards the object to be known, it will become known howsoever subtle it might be, or howsoever separated it may be. This is the highest attainment before which clairvoyance pales into insignificance. This knowledge is derived from contact of the objects with the all-pervading power of the Intellect which is not restricted like the knowledge coming by way of sense channels.

भुवनज्ञानं सूर्ये संयमात् ॥ २६ ॥

भाष्यम्—तत्प्रस्तारः सप्तलोकाः । तत्रावीचिः प्रभृति मेरुपृष्ठं यावदित्येष
भूर्लोकः, मेरुपृष्ठादारभ्य आध्रुवाद ग्रहनक्षत्रताराविचित्रोऽन्तरिक्षलोकः । तत्परः
स्वर्लोकः पञ्चविधः, माहेन्द्रस्वर्तृतीयो लोकः, चतुर्थः प्राजापत्यो महर्लोकः । त्रिविधो
ब्राह्मः, तद्यथा जनलोकस्तपोलोकः सत्यलोक इति । “ब्राह्मस्त्रिभूमिको लोकः
प्राजापत्यस्ततो महान् । माहेन्द्रश्च स्वरित्युक्तो दिवि तारा भुवि प्रजा ॥” इति
संग्रहश्लोकः । तत्रावीचेरुपर्युपरि निविष्टाः षण्महानरकभूमयो घनसलिलानला-
निलाकाशतमःप्रतिष्ठाः महाकालाम्बरीषरौरवमहारौरवकालसूत्रान्धतामिस्राः ।
यत्र स्वकर्मोपार्जितदुःखवेदनाः प्राणिनः कष्टमायुः दीर्घमाक्षिप्य जायन्ते । ततो
महातलरसातलातलसुतलवितलतलातलपातालाख्यानि सप्तपातालानि । भूमि-

रियमष्टमी सप्तद्वीपा वसुमती, यस्याः सुमेरुर्मध्ये पर्वतराजः काञ्चनः, तस्य राजतवैदूर्यस्फटिकहेममणिमयानि शृङ्गाणि, तत्र वैदूर्यप्रभानुरागाञ्चिलोत्पलपत्र-श्यामो नभसो दक्षिणो भागः । श्वेतः पूर्वः, स्वच्छः पश्चिमः, कुरण्डकाभ उत्तरः । दक्षिणपार्श्वे चास्य जम्बुः, यतोऽयं जम्बुद्वीपः, तस्य सूर्यप्रचाराद् रात्रिन्दिवं लग्नमिव विवर्तते । तस्य नीलश्वेतशृङ्गवन्त उदौचीनास्त्रयः पर्वता दिसहस्रा-यामाः, तदन्तरेषु त्रीणि वर्षाणि नव नव योजनसाहस्राणि रमणकं हिरण्यमय-सुत्तराः कुरव इति । निषधहेमकूटहिमशैला दक्षिणतो दिसहस्रायामाः, तदन्तरेषु त्रीणि वर्षाणि नव नव योजनसाहस्राणि हरिवर्षं किम्पुरुषं भारतमिति ।

सुमेरोः प्राचीना भद्राश्वा माल्यवत्सीमानः प्रतीचीनाः केतुमाला गन्धमादन-सीमानः, मध्ये वर्षमिलावृतम् । तदेतत् योजनशतसहस्रं सुमेरोर्दिशि दिशि तदर्धेन व्यूढम् । स खल्वयं शतसहस्रायामो जम्बुद्वीपस्ततो द्विगुणेन लवणो-दधिना बलयाकृतिना वेष्टितः । ततश्च द्विगुणा द्विगुणाः शाककुश-क्रौञ्च-शाल्मल-मगध-(गोमेध) पुष्कर-द्वीपाः । सप्तसमुद्राश्च सर्पपराशिकल्पाः सविचित्रशैलावतंसा इक्षुरससुरासर्पिर्दधिमण्डचीरस्वादूदकाः । सप्तसमुद्रवेष्टिता बलयाकृतयो लोका-लोकपर्वतपरीवाराः पञ्चाशद्वयोजनकोटिपरिसंख्याताः । तदेतत्सर्वं सुप्रतिष्ठित-संस्थानमण्डमध्ये व्यूढम्, अण्डं च प्रधानस्याणुरवयवो यथाकाशे खद्योतः । तत्र पाताले जलधौ पर्वतेष्वेतेषु देवनिकाया असुरगन्धर्व-किन्नर-किम्पुरुषयक्षराक्षस-भूतप्रेतपिशाचापस्मारकाप्सरोब्रह्मराक्षसकुष्माण्डविनायकाः प्रतिवसन्ति । सर्वेषु द्वीपेषु पुण्यात्मानो देवमनुष्याः ।

सुमेरुस्त्रिदशानामुद्यानभूमिः, तत्र मिश्रवनं नन्दनं चैत्ररथं सुमानसमित्यु-द्यानानि, सुधर्मा देवसभा, सुदर्शनं पुरं, वैजयन्तः प्रासादः । ग्रहनक्षत्रतारकास्तु ध्रुवे निबद्धा वायुविक्षेपनियमेनोपलक्षितप्रचाराः सुमेरोरुपर्युपरि सन्निविष्टा विपरिवर्तन्ते । माहेन्द्रनिवासिनः षड्देवनिकायाः—त्रिदशा अग्निष्वात्ता याम्याः तुषिता अपरिनिर्मितवशवर्तिनः परिनिर्मितवशवर्तिनश्चेति । सर्वे संकल्पसिद्धा अणिमादैश्वर्योपपन्नाः कल्पायुषो वृन्दारकाः कामभोगिन औपपादिकदेहा उत्त-मानुकूलाभिरप्सरोभिः कृतपरिवाराः । महति लोके प्राजापत्ये पञ्चविधो देवनि-कायः—कुसुदाः ऋभवः प्रतर्दना अञ्जनाभाः प्रचिताभा इति, एते महाभूतवशिनो ध्यानाहाराः कल्पसहस्रायुषः । प्रथमे ब्रह्मणो जनलोके चतुर्विधो देवनिकायः—ब्रह्मपुरोहिता ब्रह्मकायिका ब्रह्ममहाकायिका (अजरा) अमरा इति, एते

भूतेन्द्रियवशिनो द्विगुणद्विगुणोत्तरायुषः । द्वितीये तपसि लोके त्रिविधो देव-
निकायः—आभास्वरा महाभास्वराः सत्यमहाभास्वरा इति । एते भूतेन्द्रियप्रकृति-
वशिनो द्विगुणद्विगुणोत्तरायुषः, सर्वे ध्यानाद्वारा ऊर्ध्वरेतसः ऊर्ध्वमप्रतिहतज्ञाना
अधरभूमिष्वनाहतज्ञानविषयाः । तृतीये ब्रह्मणः सत्यलोके चत्वारो देवनिकायाः—
अच्युताः शुद्धनिवासाः सत्याभाः संज्ञासंज्ञिनश्चेति । अकृतभवनन्यासाः
स्वप्रतिष्ठा उपर्युपरिस्थिताः प्रधानवशिनो यावत्सर्गायुषः । तत्राच्युताः सवितर्क-
ध्यानसुखाः, शुद्धनिवासाः सविचारध्यानसुखाः, सत्याभा आनन्दमात्रध्यानसुखाः,
संज्ञासंज्ञिनश्चास्मितामात्रध्यानसुखाः, तेषुपि त्रैलोक्यमध्ये प्रतितिष्ठन्ति । त एते
सप्त लोकाः सर्व एव ब्रह्मलोकाः । विदेहप्रकृतिलयास्तु मीचपदे वर्तन्ते, न
लोकमध्ये न्यस्ता इति । एतद्योगिना साक्षात्कर्तव्यं सूर्यद्वारे संयमं कृत्वा
ततोऽन्यत्रापि, एवन्तावदभ्यसेद् यावदिदं सर्वं दृष्टमिति ॥ २६ ॥

(By Practising Samyama) On The Sun (The Point In The
Body Known As The Solar Entrance) The Knowledge
Of The Cosmic Regions Is Acquired (1). 26.

The cosmic regions are seven in number. Starting from AVĪCHĪ up to the summit of Meru is the Bhūḥ-loka (Loka = Region). From the Meru to the Pole-star (Dhruva) with planets, asterisms and stars, is the starry region called Antarīkṣa. Beyond that, is the region known as Svaḥ-loka having five planes. The third is Mahendra; the fourth is the Mahaḥ-loka of Prajāpati. These are the three Brahma-lokas, viz. Janaloka, Tapoloka and Satyaloka.

Then up to Avīchi, one placed above the other, are the six great hells wherein are the excesses of earth (Ghana), water (Salila), fire (Anala), air (Anila), void (Ākāśa) and darkness (Tamas) respectively and called the Mahākāla, Ambarīṣa, Raurava, Mahāraurava, Kālasūtra and Andha-tāmisra, in which creatures are born to suffer painful long lives as consequences of their accumulated sinful actions. Next come the seven nether worlds called Mahātala, Rasātala, Atala, Sutala, Vitala, Talātala, and Pātāla. The eighth is this Earth called Vasumatī with its seven Dvīpas

and the golden king of mountains called Sumeru in the middle. Its peaks on the four sides are of silver, emerald, crystal and gold (2). On account of the sheen of the emerald, the southern region of the sky looks like the leaf of a blue lotus ; the eastern is white, the western bright and the northern yellow. On the right side is the Jambu (tree) whence it is called the Jambu Dvīpa. Its night and day go round with the motion of the sun, where the days and nights seem to be in contact. This has three northern mountain chains called Neela, Sveta, and Sṛṅgavat covering an extent of nearly two thousand Yojanas. Surrounded by these mountains are three continents of nine thousand Yojanas each. They are known as Ramaṇaka, Hiraṇmaya and Uttarakuru. To the south are the three mountain chains called Niṣadha, Hemakūta and Himaśaila extending over two thousand Yojanas each, in the midst of which are situated the three continents of Harivarṣa, Kimpuruṣavarṣa and Bhāratvarṣa each extending over nine thousand Yojanas. (1 Yojana = about 9 miles).

To the east of Sumeru is Bhadrāśva up to Mālyavat mountain and to the west is Ketumāla up to Gandhamādana mountain. In their midst is Ilāvṛtavarṣa. The diameter of Jambudvīpa is a hundred thousand Yojanas and stretches round Sumeru for fifty thousand Yojanas. These are surrounded by double their extent of salt water ocean. After them are the Dvīpas called Śāka, Kuśa, Krauñcha, Śālmala, Magadha and Puṣkara each twice the size of the one mentioned just before it, with beautiful mountains and surrounded by oceans, and spreading like a pile of mustard seeds. The seven oceans, except the first one of salt water, taste as sugarcane juice, wine, butter, curd, cream and milk (3). These are encompassed by seven seas, girdle shaped and encircled by Lokāloka mountains, and are estimated to be five hundred millions of Yojanas. This

configuration is well established inside the cosmic egg. The egg is a minute particle of the Pradhāna like a firefly in the sky. In the nether world, in the seas and in the mountains live the Asuras, Gandharvas, Kinnaras, Kimpuruṣas, Yakṣas Rākṣasas, Bhūtas, Pretas, Piśāchas, Apasmāras, Apsaras, Brahmarākṣasas, Kuṣmāṇḍas, Vināyakas and such like divine beings, while in the Dvīpas live the virtuous Devas or heavenly beings and the men.

Sumeru is the land of garden of the Tridaśa deities ; there are four gardens called Miśravaṇa, Nandana, Chaitra-ratha, and Sumānasa, the Council of the deities called Sudharmā, the city called Sudarśanapura and the palace called Vaijayanta. The planets, asterisms and stars, fastened by the pole-star and restrained by the movement of the wind, are going round the Sumeru at different points above it. In the Mahendraloka live six classes of deities, viz. Tridaśas, Agniṣvāttas, Yāmyas, Tuṣitas, Aparinirmita-vaśavartīs, and Parinirmita-vaśavartīs. They have all their desires fulfilled and are possessed of supernormal powers like reducing one's self, their life-periods extend over Kalpas ; they are held in reverence, are fond of pleasures, their bodies are not formed by parents, and they have families consisting of good-looking and docile Apsarās (nymphs). In the great Prājāpatya region there are five groups of deities—Kumudas, Ṛbhus, Pratardanas, Añjanābhas, and Prachitābhas. They have mastery over the gross elements, and meditation is their food. They live for a thousand Kalpas (eons). In Brahmā's first sphere called Janaloka, there are four classes of Devas—the Brahma-purohitas, the Brahma-kāyikas, the Brahma-mahākāyikas and the Amaras. They have power over the elements and the sense-organs and have double the longevity of those mentioned before. In the second sphere called Tapoloka,

there are three kinds of Devas, the Ābhāsvaras, the Mahābhāsvaras, and the Satya-mahābhāsvaras. They have mastery over the elements, the sense-organs and the Tanmātras. Their longevity is twice those of the former, they live on meditation, have full control over their passions, have the capacity of knowing what is happening in regions above them, while knowledge of everything in regions below them is laid bare before them.

In the third sphere of Brahma, the Satyaloka, there are found four kinds of Devas—the Achyutas, the Śuddha-nivāsas, the Satyābhas and the Samjñāsamjñīs. They have no material habitation, they live in themselves, each being one layer above the other, have control over the Pradhāna and live to the end of creation. Of these, the Achyutas enjoy the bliss of Savitarka meditation. The Śuddha-nivāsas are occupied with the bliss of Savichāra meditation, the Satyābhas with Ānandamātra or blissful meditation and the Samjñāsamjñīs in Asmitā-mātra (pure 'I'-Sense) meditation. They also live within the three cosmic regions. All these seven regions come within Brahmaloaka. But the discarnates and those whose bodies are resolved into primal matter and have reached the Mokṣa-like stage, do not reside in the phenomenal world.

Yogins should see all these by practising Samyama on the solar entrance (Sūryadwāra) or any other, until all these are seen thoroughly.

(1) The word 'sun' here implies the point in the body known as the solar entrance. Every commentator is agreed on this. From the words 'moon' and 'Dhruva' used in the two succeeding Sūtras one might think that 'sun' refers to the great luminary, but that is not so. In fact, 'moon' also refers to the point known as lunar entrance (Chandradwāra). 'Dhruva' has been fully explained by the commentator.

In determining the solar entrance first Suṣumnā has to be fixed. Heart is the point of contact between the soul and the body. In other words, the most sentient part of the body is the heart. The breast is generally the centre of the 'T'-feeling; therefore the most sentient and subtle feeling part thereof, is the heart. The current of subtle feeling flowing up towards the brain is the Suṣumnā. Suṣumnā is not to be looked for in the gross body, but is only to be located by meditation. According to the modern physiologists the Suṣumnā is located inside the spinal cord but according to the ancients a particular upgoing nerve from the heart is called Suṣumnā. The yogin wilfully suppressing the action of the body and thus any feelings therein, would last of all give up the sentient portion and become discarnate. This portion is called Suṣumnā or solar entrance. On account of some connection with the sun it is called the solar entrance. It is said in the Śāstras, 'The lamp-like thing situated within the heart has innumerable rays, one of which goes up right through the solar region. After passing the Brahmaloḥa the departing soul gets to the highest point with the help of this ray'. Thus one of the rays of the effulgent light mentioned before (I-36) is the Suṣumnā entrance or Solar entrance.

On practising Saṁyama on this particular ray of effulgent light a knowledge of the whole universe is revealed. The regions of the universe are both gross and subtle and of them, Avichī etc. are without illumination, therefore, they cannot be seen with the gross material light. Ordinary sunlight cannot illumine them. It is only the developed power of sense-faculty, which does not wait for an illuminator but sees things by its own power of illumination, can have knowledge of the universe. One reason for not taking the words 'solar entrance' to imply the sun, is that Saṁyama on the sun can only reveal the sun, how can it bring knowledge of other regions like Brahmaloḥa etc. ?

On account of similarity between the microcosm and the macrocosm, the unity of the Suṣumnā nerve and the regions of the universe has been spoken of. Every creature has its super-mundane soul, and all-pervading Intellect is only limited by the action of the senses. As these limitations disappear the power of the Intellect goes on increasing and he goes on from one region to a higher region. Thus the elimination of the coverings on the

Intellect is related to the attainment of different Lokas or regions. From the point of view of Intellect there is no such thing as far or near. Thus the Intellect of each creature and the stellar regions are always in contact, and the power of reaching them becomes operative when the Vṛttis or modifications of the Intellect are purified.

(2) Bhūh-loka is not this earth but the large ethereal region attached to this earth. Sumeru hill, the residence of the Devas, is also such a region, it is not visible to the eye. The location of the different regions of the universe as described herein, was accepted by the ancient Yoga philosopher as was current at the time.

(3) The Dvīpas are inhabited by the holy Devas and the pious men after their death. The Dvīpas must therefore be subtle regions.

The nether worlds are located inside the Bhūh-loka (not this earth) and are aerial regions. The seven hells appear in subtle outlook as the different parts of the gross earth would appear. The hells have been described from the standpoint of gross earthly states. The creatures living in those regions are endowed with subtle instruments of reception but as their powers are restrained they suffer misery being unable to fulfil their wishes. As in a nightmare the body cannot act on account of the sense-organs being inactive, but the mind being active suffers like an ensnared beast so do creatures suffer in hell.

As in this world there are separate creatures like lower animals, so amongst the subtle-bodied creatures, the inhabitants of the seven hells form separate lower classes. The same gross region appears different according as the view-point is gross, subtle or mixed. What men see as earth, water or fire, those in hell see as hell and, those in the nether regions look upon as their wonted abode. The Deva-lokas start from the top of Bhūh-loka. Top of Bhūh-loka does not mean top of the earth, but it is situated much above the aerial region of the earth.

Residents of the nether regions and the Devas who come into existence without parents, are regarded as separate species. As the denizens of hell are transformed human beings, so also are

there human beings residing in heaven. They retain the memory of their human existence. That is why in the Upaniṣads two separate classes as Deva-gandharva and Manuṣya-gandharva have been mentioned.

Unless the constitution of the different regions of abode and the nature of the residents thereof described in this Sūtra, are clearly understood the sanctity and greatness of the state of Isolation would not be appreciated. Through piety the lower Deva regions are attained, while in accordance with the different yogic states different heavenly regions are reached.

The state of Kaivalya or Isolation is beyond all lokas and no one returns from there.

चन्द्रे ताराव्यूहज्ञानम् ॥ २७ ॥

भाष्यम्—चन्द्रे संयमं कृत्वा ताराव्यूहं विजानीयात् ॥ २७ ॥

(By Practising Samyama) On The Moon (The Lunar Entrance) Knowledge of the Arrangements of Stars Is Acquired. 27.

By Samyama on the lunar entrance (of the body) the disposition of the stellar system would be known (1).

(1) As sun in the last Sūtra refers to the solar entrance so moon here refers to the lunar entrance (*i. e.* not the planet). But they are not exactly of the same nature. While those who travel with the ray going through the solar region, reach the Brahmaloṅka; departing souls reaching the lunar region, have to return to the earth again. As the sun is self-luminant, so is the knowledge of the solar entrance. The light of the moon is reflected light. The power of perception required to know a luminous object is of the kind required to know the (luminous) stellar systems. By development of the knowledge acquirable through the senses, *i. e.* by proficiency in knowledge of gross objects, arrangement of stellar regions can be known.

When the soul leaves the body by means of one of the sense energies, *e. g.* eye etc., it reaches the lunar region. This passage is called the moon or lunar entrance.

ध्रुवे तद्गतिज्ञानम् ॥ २८ ॥

भाष्यम्—ततो ध्रुवे संयमं कृत्वा ताराणां गतिं जानीयाद्, ऊर्ध्वविमानेषु कृतसंयमस्तानि विजानीयात् ॥ २८ ॥

On The Pole-star, Motion of The Stars Is Known. 28.

After that, by practising Samyama on the fixed pole-star the movement of the stars is to be known.

By Samyama on the high aerial vehicles of celestials, their motions are to be known (1).

(1) When the stars are known, their movements are to be known by external means. Pole-star mentioned here is therefore the ordinary pole-star. The commentator has therefore included it amongst the higher stellar regions. Fixing the gaze on the pole-star, if one can get steadfastly engrossed in the sky, the movement of the stars will be known. In fact, the movement of the stars are known with reference to one's own stillness.

नाभिचक्रे कायव्यूहज्ञानम् ॥ २९ ॥

भाष्यम्—नाभिचक्रे संयमं कृत्वा कायव्यूहं विजानीयात्। वातपित्तश्लेष्माणस्त्रयो दोषाः सन्ति। धातवः सप्त त्वग्लोहितमांसस्त्रायवस्थिमज्जाशुक्राणि, पूर्वं पूर्वमेषां बाह्यमित्येष विन्यासः ॥ २९ ॥

On The Plexus Of The Navel, Knowledge Of The Bodily System Is Derived. 29.

The bodily system is to be known by practising Samyama on the plexus of the navel. The humours are three in number, viz. wind, bile and phlegm (1). The seven corporeal elements are skin, blood, flesh, sinew, bone, marrow and semen amongst which the first is exterior to the one mentioned next.

(1) As by taking the solar entrance as the principal item, and applying Samyama to other appropriate objects, knowledge is gained of the cosmic region, so by taking the plexus or nerve

organs round the navel as the central point, knowledge can be gained of the bodily system.

In the Āyurvedic system of medicine, wind, bile, and phlegm are regarded as the roots of all ailments. Suśruta says that this division follows the three Guṇas or constituent principles, *viz.* Sattva, Rajas and Tamas. Thus wind is disturbance of the sentient functions, bile of the mutative functions and phlegm of the retentive functions. In fact, a review of their symptoms supports this view.

As from Sāṃkhya philosophy have been gained the highest rules of conduct like Ahimsā, truth etc. and the whole world has benefited from the doctrines of Yoga, so has mankind obtained the first principles of medical science therefrom.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३० ॥

भाष्यम्—जिह्वाया अधस्तात्तन्तुः, ततोऽधस्तात्कण्ठः, ततोऽधस्तात्कूपः, तत्र संयमात्क्षुत्पिपासि न बाधते ॥ ३० ॥

On The Trachea, Hunger And Thirst Can Be Subdued. 30.

Below the tongue are the vocal cords and the larynx, and below that is trachea. On practising Saṃyama on trachea hunger and thirst can be avoided (1).

(1) When by Saṃyama on the trachea a calm and placid feeling is gained, the feelings of hunger and thirst are also conquered. The feelings of hunger and thirst arise in the alimentary canal no doubt but sometimes nervous action can be better controlled from a distance.

कूर्मनाड्यां स्थैर्यम् ॥ ३१ ॥

भाष्यम्—कूपादध उरसि कूर्माकारा नाडी, तस्या कृतसंयमः स्थिरपदं लभते, यथा सर्पो गोधा वेति ॥ ३१ ॥

Calmness Is Attained By Saṃyama On The Bronchial Tube. 31.

Within the breast, below the trachea is a tortoise-shaped tube, by Saṃyama on which freedom from restlessness can be secured, as a snake or an iguana does (1).

(1) Below the trachea is the bronchial tube. It can be easily felt that if the breathing mechanism can be held calm it will be followed by the calmness of the whole bodily system. As a snake or an iguana can stay inert like a piece of stone, yogins can also do that. If the body does not move, the mind can also be made calm along with it. The calmness referred to in the Sūtra refers to calmness of the mind, because the powers referred to herein are of the nature of knowledge.

मूर्धज्योतिषि सिद्धदर्शनम् ॥ ३२ ॥

भाष्यम्—शिरःकपालेऽन्तर्निष्ठं प्रभास्वरं ज्योतिः, तत्र संयमात् सिद्धानां द्वावापृथिव्योरन्तरालचारिणां दर्शनम् ॥ ३२ ॥

On The Coronal Light, Siddhas Can Be Seen. 32.

In the skull there is a small hole through which emanates effulgent light. By practising Samyama on that light Siddhas who frequent the spaces between the earth and the sky, can be seen (1).

(1) The light is to be thought of as within the head specially at the back part of it. Siddhas are a kind of Devas or aerial beings.

प्रातिभाज्ञा सर्वम् ॥ ३३ ॥

भाष्यम्—प्रातिभन्नाम तारकं, तद्विवेकज्ञस्य ज्ञानस्य पृथक् रूपं यथोदये प्रभास्वरस्य । तेन वा सर्वमेव जानाति योगी प्रातिभस्य ज्ञानस्योत्पत्ताविति ॥ ३३ ॥

On Knowledge Known As Prātibha (Intuition), Everything Becomes Known. 33.

Prātibha, *i.e.* Tāraka knowledge is the state of knowledge before attainment of discriminative enlightenment, as the light of dawn precedes the rising of the sun. By that also, *i.e.* when Prātibha knowledge is attained, the yogin comes to know everything (1).

(1) Discriminative enlightenment has been discussed in Sūtras III. 52-54. The knowledge attained before that intuition reveals everything as the light of dawn illumines everything.

हृदये चित्तसंवित् ॥ ३४ ॥

भाष्यम्—यदिदमस्मिन्ब्रह्मपुरे दहरम्पुण्डरीकं वेश्म तत्र विज्ञानं, तस्मिन्संयमाच्चित्तसंवित् ॥ ३४ ॥

(By Practising Samyama) On The Heart, Knowledge Of The Mind is Acquired. 34.

The citadel of Brahma (the heart), shaped like a lotus with a small aperture in it, is the seat of knowledge. By Samyama on this, perception of the Chitta arises (1).

(1) The word 'Samvit' used in the Sūtra implies internal knowledge. By practising Samyama on the heart the fluctuations of the Chitta, which are but mutations of the Buddhi or intellect, are known correctly. In the comments on Sūtras I-28 and III-26, the heart and meditation therein have been dealt with. In reality, brain is the mechanism for knowledge, but for getting to the 'I'-sense meditation on the heart is the easier method. By watching the action of the mind from the heart, the different fluctuations of the mind can be realised. The fluctuations are not spatial like light, sound etc. The realisation of mental fluctuations is in fact the realisation of the flow of activity that exists in the knowledge of light, sound etc. The main root of knowledge is the intellectual conception of the 'I'-feeling. That is realised through meditation on the heart, and is only a step towards the knowledge about Puruṣa, mentioned hereafter.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थसंयमात् पुरुषज्ञानम् ॥ ३५ ॥

भाष्यम्—बुद्धिसत्त्वं प्रख्याशौलं समानसत्त्वोपनिबन्धने रजस्तमसी वशीकृत्य सत्त्वपुरुषान्यताप्रत्ययेन परिणतं, तस्माच्च सत्त्वात् परिणामिनोऽत्यन्तविधर्मा शुद्धोऽन्यश्चित्तिमात्ररूपः पुरुषः । तयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः

पुरुषस्य, दर्शितविषयत्वात् । स भोगप्रत्ययः सत्त्वस्य परार्थत्वाद् दृश्यः । यस्तु तस्माद्विशिष्टचितिमात्ररूपोऽन्यः पौरुषेयः प्रत्ययस्तत्र संयमात्पुरुषविषया प्रज्ञा जायते । न च पुरुषप्रत्ययेन बुद्धिसत्त्वात्मना पुरुषो दृश्यते, पुरुष एव प्रत्ययं स्वात्मावलम्बनं पश्यति, तथाहुः “विज्ञातारमरे केन विजानोयाद्” इति ॥३५॥

Experience (Of Pleasure Or Pain) Arises From A Conception Which Does Not Distinguish Between The Two Extremely Different Entities, viz. Buddhisattwa And Puruṣa. Such Experience Exists For Another (i.e. Puruṣa). That Is Why Through Samyama On The Distinction Between Buddhi And Puruṣa, A Knowledge Regarding Puruṣa Is Acquired. 35.

Buddhisattwa or Intellect is sentient. With it are related inseparably Rajas and Tamas Guṇas. By subduing or counteracting the force of the two latter, Buddhisattwa proceeds to realise the distinction between Buddhi and Puruṣa (1).

Puruṣa is altogether different in nature from Buddhi. He is pure, distinct and absolute consciousness. Conception of the two distinct entities (Buddhisattwa and Puruṣa) as the same, is experience (Bhoga) and it is ascribed to Puruṣa, because in reality what is seen or experienced is presented to Puruṣa by the Buddhi. The conception of experience is of the Intellect and as it is serving another it is regarded as the knowable of the Seer. If a conception is formed of that (i.e. Puruṣa), which is distinct from experience and nothing but absolute consciousness, and Samyama is practised on that, then is knowledge regarding Puruṣa acquired. Puruṣa is not, however, realised by this intellectual conception of Him. Moreover, Puruṣa is the knower of the conception formed of Him. It has therefore been said in the Upaniṣad, ‘What will the knower be known by’.

(1) It has been explained before that Viveka-khyāti or Discriminative discernment is a characteristic of the Buddhi or Intellect, *i.e.* it is a kind of knowledge. That is the final Sāttwika form of Buddhi. When the Rajas and Tamas dross of Intellect are overcome, then only this Discriminative discernment arises. Puruṣa, however, is different even from this highly sentient intellect in a state of discriminative discernment, because after all Buddhi is mutable etc. (See II-20).

To consider such Buddhi and Puruṣa as identical, *i.e.* to have the conception of both in the same form or units of knowledge, is known as Bhoga or experience (of pleasure and pain). As knowledge, experience is a form of fluctuation of Buddhi. And because it is a fluctuation of the Intellect it is a knowable. And being a knowable, experience is another's object, *i.e.* it serves as a knowable of the other, *viz.* the Seer, as it is an object made known by the Seer. A knowable serves as an object of another, while Puruṣa owns the object. This has been explained in Sūtra II-20. The owner is one who has property of his own, *i.e.* a proprietor. According to context that proprietor is either the self-established Puruṣa or the Buddhi abounding with the conception of Puruṣa. Here Buddhi having the knowledge about Puruṣa is referred to as the object on which Saṁyama has to be practised. In this connection the commentator has stated that the Intellect, when it assumes the look of Puruṣa, which is only the conventional receiver and which is pure 'I'-sense, is the object of Saṁyama. In other words, what is thought of as Puruṣa in ordinary use, is not the real Puruṣa but has only the look of Puruṣa and it is nothing but intellect shaped by the pure 'I'-feeling. By Saṁyama on this form of knowledge of Puruṣa, a knowledge regarding the real Puruṣa is acquired. On this, the question might be asked—is the Puruṣa the object of the knowledge of Intellect? No, that is not so; that is why the commentator has said—a knowledge relating to the Puruṣa is acquired, *i.e.* Intellect does not reveal the Puruṣa who is self-expressive. Intellect or 'I', therefore, thinks 'I am self-expressive'. That is Puruṣa-like Intellect. Such knowledge as derived from the Śāstras, or from inference, however, is not pure knowledge of the Puruṣa. After the mind has been realised through Samādhi, then to understand that Puruṣa is distinct from mind, is pure knowledge of Puruṣa.

On one side of that knowledge is the absolutely conscious Puruṣa devoid of any objectivity and on the other side is the sense of experience which is working on behalf of another (*i.e.* Puruṣa). The one in the middle, therefore, is that which is the object of Saṁyama. Thus the knowledge that is derived from this Saṁyama is the highest knowledge relating to Puruṣa. Thereafter on the cessation of the Intellect the Self becomes self-established and reaches the state of isolation.

Puruṣa cannot be objectively realised by Buddhi or Intellect. Then what is this knowledge of Puruṣa? In reply the commentator states that the Intellect (being divested of all other knowables) which is shaped after the Puruṣa, when overseen by Him, is knowledge of Puruṣa. Intellect shaped after Puruṣa has been explained before. 'I am the Seer (knower)'—this form of knowledge is Intellect shaped after Puruṣa. Puruṣa by itself cannot be the object of Saṁyama but the pseudo-Puruṣa or the pure 'I'-sense, the 'I' regarding itself as the seer, is the subject of Saṁyama.

ततः प्रातिभश्चावणवेदनाऽऽदर्शाऽऽस्वादवार्त्ता जायन्ते ॥ ३६ ॥

भाष्यम्—प्रातिभात्सूक्ष्मव्यवहितविप्रकृष्टातीतानागतज्ञानं आवणादिव्यशब्द-
अवणं वेदनादिव्यस्पर्शाधिगम आदर्शादिव्यरूपसंविद् आस्वादादिव्यरससंविद्
वार्त्तातो दिव्यगन्धविज्ञानम् । इत्येतानि नित्यं जायन्ते ॥ ३६ ॥

Thence (From The Knowledge Of Puruṣa) Arise Prātibha (Prescience), Śrāvaṇa (Supernormal Power Of Hearing), Vedana (Supernormal Power of Touch), Ādarśa (Supernormal Power Of Sight), Āsvāda (Supernormal Power Of Taste) And Vārtā (Supernormal Power Of Smell). 36.

From Prātibha, a prescience is acquired of the knowledge of the subtle, the obstructed, the remote, the past and the future. From Śrāvaṇa, divine sounds become audible; from Vedana, the divine sense of touch is felt; from Ādarśa, comes the divine sense of light; from Āsvāda, comes the cognition of divine taste, and by smell, the

cognition of heavenly odours. (With the knowledge of Puruṣa) these arise always inevitably (1).

(1) When the knowledge of Puruṣa is acquired, these faculties are developed involuntarily, *i.e.* without the application of Saṁnyama. The commentator has thus far described the powers acquirable in the shape of knowledge. Now he is going to deal with the supernormal powers of application and prowess.

ते समाधायुपसर्गा व्युत्थाने सिद्धयः ॥ ३७ ॥

भाष्यम्—ते प्रातिभादयः समाहितचित्तस्योत्पद्यमाना उपसर्गास्तद्दर्शन-
प्रत्यनोकत्वाद् व्युत्थितचित्तस्योत्पद्यमानाः सिद्धयः ॥ ३७ ॥

They (These Powers) Are Impediments To Samādhi, But Are Acquisitions In A Fluctuating State Of The Mind. 37.

When powers like prescience etc. mentioned before are acquired, they prove to be hindrances to attainment of engrossment in Samādhi because they stand in the way of realisation of the ultimate truth by an engrossed mind. When the mind is fluctuating they are acquisitions (1).

(1) In Samādhi there is only one subject as the prop of a concentrated mind, hence the attainment of powers mentioned before, causes disturbance to such a mind. When aided by the knowledge of the various principles, and by the practice of renunciation the mind becomes one-pointed, and is completely closed (to permeation of knowledge) then only can the state of isolation be reached. Attainment of power is inimical to that (vide I-30).

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ ३८ ॥

भाष्यम्—लोलोभूतस्य मनसोऽप्रतिष्ठस्य शरीरे कर्माशयवशाद्बन्धः प्रतिष्ठे-
त्यर्थः ; तस्य कर्मणो बन्धकारणस्य शैथिल्यं समाधिबलाद् भवति । प्रचारसंवेदनं
च चित्तस्य समाधिजमेव, कर्मबन्धक्षयात् स्वचित्तस्य प्रचारसंवेदनाच्च योगी
चित्तं स्वशरीराबिष्कृत्य शरीरान्तरेषु निक्षिपति । निक्षिप्तं चित्तं चेन्द्रियाण्यनु-
पतन्ति यथा मधुकरराजानं मक्षिका उत्पतन्तमनूत्पतन्ति निविशमानमनु
निविशन्ते तथेन्द्रियाणि परशरीरावेशे चित्तमनुविधीयन्त इति ॥ ३८ ॥

When The Cause Of Bondage Gets Relaxed And The Movements Of The Mind Are Known, The Mind Can Get Into Another Body. 38.

As the mind is naturally restless, on account of the latent impressions of previous actions, it gets tied up with the body (1). Through the power of concentration the ties created by previous actions get loosened, and the movements of the mind get known. When the bonds of previous actions become weak and the movements of the mind over the nerves are known, the yogin can take out the mind from his own body and throw it into another body. As when a king-bee flies, all bees follow it, and when it settles down, others do the same, so do the sense energies follow the mind as it enters another body.

(1) 'I am the body'—impelled by this notion, the mind is roaming from object to object every moment. The impression 'I am not the body', does not last long in distracted mind. That is what causes the attachment to the body. Moreover, the body is the creation of latent impressions of previous actions. As long as activity goes on, the mind containing the latent impressions of the actions will continue to be associated with the body. When through concentration the knowledge that 'I am not the body' gets fixed and the actions of the body stop, the mind becomes free from the body. Through subtle insight gained by concentration, the movement of the mind along the nerves gets to be known. In this way can a yogin's mind be thrown into another body to influence it.

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ३८ ॥

भाष्यम्—समस्तेन्द्रियवृत्तिः प्राणादिलक्षणा जीवनम् । तस्य क्रिया पञ्चतयी, प्राणो मुखनासिकागतिराह्वयवृत्तिः, समं नयनात् समानस्थानाभिवृत्तिः, अप-
नयनादपान आपादतलवृत्तिः, उन्नयनादुदान आशिरोवृत्तिः, व्यापी व्यान इति ।
तेषाम्प्रधानः प्राणः । उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च प्रायण-
काले भवति, तां वशित्वेन प्रतिपद्यते ॥ ३८ ॥

By Conquering The Vital Force Called Udāna The Chance Of Immersion In Water Or Mud, Or Entanglement In the Thorns Is Avoided And Exit From The Body At Will Is Assured. 39.

Action of the senses characterised by the vital forces, is life. Its action is fivefold. Prāṇa moves about the mouth and the nose and its action extends up to the heart. Samāna distributes (the properties of food) to all parts equally and its sphere of action is up to the navel. Apāna is so called because it carries away and it acts down to the soles of the feet. For carrying upwards, one vital force is called Udāna. That goes right up to the head. The vital force Vyāna is spread all over the body. Of these forces, the chief is the Prāṇa. By being able to control completely the vital force of Udāna the chance of immersion in water or mud is eliminated and at the time of death the exit (through the Archi and similar passages) is assured. On account of mastery over Udāna the exit from the body (death) takes place at will (1).

(1) The vital force called Udāna supports the nerve wherein feeling of the bodily humours, resides. All feelings are carried by the sense channels upward to the brain. By practising Samyama on this upward flow and meditating on the presence of the sentient Sattwa Guṇa in all the humours of the body, the body is felt to be light. If the Chitta is fixed on the Udāna in the Suṣumnā nerve it will facilitate the voluntary exit through the Archi and similar other passages.

समानजयाज्ज्वलनम् ॥ ४० ॥

भाष्यम्—जितसमानस्तेजस उपध्मानं कृत्वा ज्वलति ॥ ४० ॥

By Conquering The Vital Force Called Samāna Effulgence Is Acquired. 40.

The yogin who has overcome Samāna can excite the radiance in the body and become effulgent (1).

(1) By the vital force called Samāna, all parts of the body are properly nourished, *i.e.* the energy supplied by food is evenly distributed. By conquering that vital force a yogin gets an aura around his body.

श्रोत्राकाशयोस्सम्बन्धसंयमादिव्यं श्रोत्रम् ॥ ४१ ॥

भाष्यम्—सर्वश्रोत्राणामाकाशं प्रतिष्ठा सर्वशब्दानां च, यथोक्तं “तुल्यदेश-
श्रवणानामेकदेशश्रुतित्वं सर्वेषामभवति” इति । तच्चैतदाकाशस्य लिङ्गमनावरणं
चोक्तम् । तथाऽमूर्तस्यानावरणदर्शनादिभूत्वमपि प्रख्यातमाकाशस्य । शब्द-
ग्रहणानुमितं श्रोत्रं बधिराबधिरयोरिकः शब्दं गृह्णात्यपरो न गृह्णातीति, तस्मात्
श्रोत्रमेव शब्दविषयम् । श्रोत्राकाशयोः सम्बन्धे कृतसंयमस्य योगिनो दिव्यं
श्रोत्रं प्रवर्त्तते ॥ ४१ ॥

**By Samyama On The Relationship Between Ākāśa And The
Power Of Hearing, Divine Sense Of Hearing Is Gained. 41.**

All powers of hearing and all sounds abide in Ākāśa. It has thus been said that ‘As the sense of hearing of all has a bearing on the identical sound element so it is related to that single element’ (1). It is that conditioned hearing which is the Liṅga or token of Ākāśa, and absence of obstruction (void) is also mentioned as its Liṅga or token. Moreover, it is found that a formless thing or a thing intangible, is not limited by anything (as it can stay anywhere) ; thus the all-pervasiveness of Ākāśa is established. From the perception of sound it is inferred that the organ of hearing exists, for of two one who is deaf does not take in sound, while who is not deaf takes it in. Hence it is the organ of hearing only of which the sound is the object. The yogin who practises Samyama on the relationship between the organ of hearing and the Ākāśa, develops subtle sense of hearing.

(1) Ākāśa has the property of sound. Sound is the most unobstructible property because it can go through other things

more so than heat, light etc. It can be argued that the vibration of solid, liquid or gaseous things causes sound, therefore sound is their property. In one sense it is true that it is one of their properties but the vibration only manifests itself taking them as support. If a search were made to find out where the power of vibration resides, it will be seen that externally it resides principally in the things where heat, electricity etc. are found, and internally it will be found to reside in the mind. All kinds of external sound vibrations are principally produced by heat etc.; by volition too the organ of speech is vibrated to produce sound. In speech although the sound is given out by the nerves of the throat vibrating, it is really a sort of transference of muscular energy.

What is that power which manifests itself as sound, heat or light? In reply it must be admitted that it is itself without (*i.e.* beyond) any sound, heat or light. That which is free from these attributes, is called void or vacancy or Ākāśa. By a vague concept it is called emptiness or void, but that has no real existence. But the energy that manifests itself as sound, light, etc. does exist. If a thing which exists but has no property of sound or light etc., has to be conceived, it has to be imagined as Ākāśa or void. The conception of void can only be formed purely by a word concept, as no real conception of such a thing can be formed. When a sound is heard an outside conception is formed but no idea of its form can be conceived. Thus an external existence full of sound but without any substance is Ākāśa. Moreover, all vibrations indicate a void as there can be no vibration where there is no vacancy. On account of this vacancy, solid, liquid and gaseous things can emit sound by vibration. This vacancy or voidness can be relative, as compared to a solid a gaseous substance is more void. Absolute void is an inconceivable thing but comparative void is a reality.

Ear—the solid organ of hearing, must have vacancy in it as it can receive vibrations. The sense-organ relating to kinship with vacancy or void is the organ of hearing (all sense-organs are formed of similar kinships) with appropriate elements. In other words, the ossicles etc., the solid parts of the organ

of hearing, being susceptible to vibrations of the relatively vacant air-vibrations, the ear is considered to be akin to void.

The kinship with voidness is the relationship between the ear and the Ākāśa. By practising Saṁyama thereon, there is a development of the Sāttwika 'I'-sense and from the point of view of voidness there is a growth of non-obstructiveness. This is known as divine or subtle hearing.

The meaning of the quotation from Pañchaśikha is that all senses of hearing being made of identical sound element, all organs of hearing are attuned to Ākāśa. This is the physical side of the sense of hearing. From the point of view of power, all senses are modifications of the 'I'-sense.

कायाकाशयोस्सम्बन्धसंयमान्नघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४२ ॥

भाष्यम्—यत्र कायस्तत्राकाशं तस्यावकाशदानात्कायस्य, तेन सम्बन्धः प्राप्तिः (सम्बन्धावाप्तिरिति पाठान्तरम्) । तत्र कृतसंयमो जित्वा तत्सम्बन्धं लघुषु तूलादिष्वाऽऽपरमाणुभ्यः समापत्तिं लब्ध्वा जितसम्बन्धो लघुः, लघुत्वाच्च जले पादाभ्यां विहरति, ततस्तूर्णनाभितन्तुमात्रे विहृत्य रश्मिषु विहरति, ततो यथेष्ट-माकाशगतिरस्य भवतीति ॥ ४२ ॥

By Practising Saṁyama On The Relationship Between The Body And Ākāśa And By Concentrating On The Lightness Of Cotton Wool Passage Through The Sky Can Be Secured. 42.

Wherever there is body, there is Ākāśa, because void provides the room for the body. That is why body and Ākāśa are related to each other as pervasive. By Saṁyama on that relationship, *i.e.* by conquering that relationship, the yogin becomes light and can move skyward. Or by meditation on cotton wool or other light things down to atoms, the yogin becomes light. By becoming light he can walk on water and then on cobwebs and on rays of light. Thereafter he can move to the sky at will (1).

(1) If Saṁyama is practised on the relationship between the body and Ākāśa, *i.e.* on the existence of the body in the midst of void, the power to move unobstructed at will is acquired.

Ākāśa has the property of sound. Sound is nothing but a formless flow of activity. Thinking that the body is nothing but a collection of activities and is vacant like Ākāśa, is thinking of the relation between the body and Ākāśa. This is done by thinking of an unstruck sound (Anāhata-Nāda) pervading the body. That is why in another Śāstra it has been said that by contemplation on a particular unstruck sound, movement to the sky is accomplished.

Again, getting engrossed in the lightness of cotton wool or other similar light things the particles of the body lose their heaviness and become light. In fact, the material things of the body like flesh and blood are really modifications of the 'T'-sense. As heaviness is a modification of the 'T'-sense, so if by power of Samādhi the opposite idea is conceived, the materials of the body change to lightness. From lightness of body and conquering the relationship between the body and Ākāśa the power of unobstructed movement is acquired, resulting in the ability to move to the sky.

In spiritist literature it has been recorded that mediums went up the air during seance. A famous medium (D. D. Home) used to go up in the air like this. During Prāṇāyāma, as the body is to be thought of light as air, it sometimes actually becomes light. Mention is made of this in Haṭha Yoga literature. Mental contemplation is at the root of all these.

There is a deep truth underlying the fact that body becomes light by contemplation. Weight means movement towards the earth. According to the nature of material objects that movement, or force of that movement, is strong or weak in different things. What is a body or a material object? It is nothing but a collection of minute particles, say the ancients. According to scientists these minute particles or atoms are but movements of electrons and protons. Between these two subtle entities there is a lot of gap (as between the sun and the planets). Electron is going round proton many millions of times in a second. The electron and proton with the gap between them, appearing as one on account of its quick movement like a wheel of fire, is an atom. Therefore most part of the atom is empty. Scientists hold that if all the atoms constituting the body are

assembled together leaving aside the emptiness between the electron and proton, the constituent parts would be so small in volume that it would be only microscopic. Moreover, that object will also be like a point of electricity. If the microscopic point of electricity can be regarded as having weight that will be the real weight of the body. Of course, it is not our 'I'-sense alone which is responsible for the weight of the body. Our 'I'-sense acting on the materials constituting the body reduces them into the form of a body. The real nature of the material of the body is like a particle of electricity or a state of vacancy like the Ākāśa. If by some method the 'I'-sense is directed towards that relationship between the body and the Ākāśa, the material of the body can be shaped accordingly. In other words, the particular movement of the atoms of the body which is known as weight can be changed to make it light, and this can be accomplished in that way. Thus the 'I'-sense permeating the empty void to make it feel heavy constitutes the body. It is not impossible to change that 'I'-sense by contemplation. It has to be understood in this way. The body can also be made light by means other than that of Yoga.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४३ ॥

भाष्यम्—शरीरादहिर्मनसो वृत्तिलाभो विदेहा नाम धारणा । सा यदि शरीरप्रतिष्ठस्य मनसो बहिवृत्तिमात्रेण भवति सा कल्पितेत्युच्यते, या तु शरीर-निरपेक्षा बहिर्भूतस्यैव मनसो बहिवृत्तिः सा खल्वकल्पिता । तत्र कल्पितया साधयत्यकल्पितां महाविदेहामिति, यया परशरीराण्याविशन्ति योगिनः । ततश्च धारणातः प्रकाशात्मनो बुद्धिसत्त्वस्य यदावरणं क्लेशकर्मविपाकवयं रजस्तमोमूलं तस्य च क्षयो भवति ॥ ४३ ॥

When The Unimagined Conception Can Be Held Outside, i.e. Unconnected With The Body, It Is Called Mahāvideha Or The Great Discarnate. By Samyama On That The Obstruction To Illumination (Of The Buddhisattwa) Is Removed. 43.

The fluctuation or notion of the mind when held outside the body is called discarnate fixity (1). If that

fixity is caused by the mind held within the body by its outward conception, it is called Kalpita (imagined). If, however, the fixity relates to the mind, which is independent of the body, and is external, it is known as Akalpita (unimagined or actual). Amongst these the fluctuations of the Mahāvideha fixity have to be practised with the help of the imagined fixity. By such unimagined fixity a yogin's mind can get into another's body. By such fixity the veil to sentient intellect, in the shape of Kleśa (affliction), Karma (action) and threefold Vipāka (fruition) originating from Rajas and Tamas, is removed.

(1) When by holding the mind fixed on any external object (the all-pervading Ākāśa is the most suitable) it is deeply contemplated that 'I am there', and thereby the mind is held or made to stay there, in other words, I feel that I am there (and not within the bodily frame), then it is called discarnate fixity. When the mind is felt to be both inside the body and outside, it is called imagined fixity. When the mind, being freed of the body, gains fixity outside, it is called Mahāvideha fixity. Thereby is attained the removal of the veil referred to above. The bodily sense is the grossest of the veils to knowledge and by this Samhyama it is thinned or destroyed.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ ४४ ॥

भाष्यम्—तत्र पार्थिवाद्या शब्दादयोः विशेषाः सहाकारादिभिर्धर्मैः स्थूल-
शब्देन परिभाषिताः, एतद् भूतानां प्रथमं रूपम् । द्वितीयं रूपं स्वसामान्यं,
मूर्त्तिर्भूमिः, स्नेहो जलं, वज्रिरुष्णता, वायुः प्रणामी, सर्वतोगतिराकाश इति,
एतत् स्वरूपशब्देनोच्यते, अस्य सामान्यस्य शब्दादयो विशेषाः । तथा चोक्तम्
'एकजातिसमन्वितानामेषां धर्ममात्रव्यावृत्तिरिति । सामान्यविशेषसमुदायोऽत्र
द्रव्यम्, द्विष्टो हि समूहः । प्रत्यस्तमितभेदावयवानुगतः—शरीरं वृक्षो यूथं
वनमिति । शब्देनोपात्तभेदावयवानुगतः समूहः—उभये देवमनुष्याः, समूहस्य
देवा एको भागो मनुष्या द्वितीयो भागः, ताभ्यामेवाभिधीयते समूहः । स च
भेदाभेदविवक्षितः, आम्नाणां वनं ब्राह्मणानां सङ्घः, आम्नवणं ब्राह्मणसङ्घ इति ।

स पुनर्द्विविधो युतसिद्धावयवोऽयुतसिद्धावयवश्च, युतसिद्धावयवः समूहो वनं सङ्घ इति, अयुतसिद्धावयवः सङ्घातः शरीरं वृक्षः परमाणुरिति । 'अयुतसिद्धावयवभेदानुगतः समूहो द्रव्यमिति' पतञ्जलिः, एतत्स्वरूपमित्युक्तम् ।

अथ किमेषां सूक्ष्मरूपं, तन्मात्रं भूतकारणम् । तस्यैकोऽवयवः परमाणुः सामान्यविशेषात्माऽयुतसिद्धावयवभेदानुगतः समुदाय इति, एवं सर्वतन्मात्राणि, एतत्तृतीयम् । अथ भूतानां चतुर्थं रूपं ख्यातिक्रियास्थितिशीला गुणाः कार्य-स्वभावानुपातिनोऽन्वयशब्देनोक्ताः । अथैषां पञ्चमं रूपमर्थवत्त्वं, भोगापवर्गार्थता गुणेष्वन्वयिनी गुणास्तन्मात्रभूतभौतिकेऽवति सर्वमर्थवत् । तेऽवदानिभूतेषु पञ्चसु पञ्चरूपेषु संयमात्तस्य तस्य रूपस्य स्वरूपदर्शनं जयत्य प्रादुर्भवति, तत्र पञ्चभूत-स्वरूपाणि जित्वा भूतजयो भवति, तज्जयादत्मानुसारिण्य इव गावोऽस्य सङ्कल्पानु-विधायिन्यो भूतप्रकृतयो भवन्ति ॥ ४४ ॥

By Samyama On The Grossness, The Essential Character, The Subtlety, The Inherence And The Objectiveness Which Are The Five Forms Of The Bhūtas Or Elements, Mastery Over The Bhūtas Is Obtained. 44.

Of these five forms, the distinctive properties of each, *e.g.* sound, earth etc., and the properties like shape etc. are technically called grossness. This is the first form of the Bhūtas (1). The second is its generic form, each peculiar to itself. For example, the feature of earth is its natural hardness, of water liquidity, of fire heat, of wind its mobility, of Ākāśa all-pervasiveness. This second form is called essential attribute. This generic form has sound etc. as its particulars. It has been said in this connection "All these (perceptibles) appearing together as one species, are distinguished by their distinctive characteristics." Here (according to Sāṃkhya philosophy) a substance is an aggregate of generic and specific attributes. That aggregate is of two kinds—(i) in which conception of the distinction of individual parts has disappeared, *e.g.* a body, a tree, a herd, a forest ; and (ii) in which the different parts are indicated by terms which show the distinction, *e.g.*

'Devas-and-men', one part being Devas, and the other part men. Both make one group. In the conception of aggregate the distinction of individual parts may or may not be mentioned, for instance, we may say 'a grove of mango trees', 'a gathering of Brahmins', or 'a mango-grove' 'a Brahmin-gathering'. Again the collection is two-fold—(i) that of which the parts exist when separated (Yuta-siddhāvayava) and (ii) that of which the parts are not separable (Ayuta-siddhāvayava). 'A forest', or 'an assemblage', is a group where the parts are separate from each other. A body or a tree or an atom etc. is a whole of which the parts are not separable. Patañjali says that an object is a collection, the different component parts of which do not exist separately. This has been called the essential attribute or Swarūpa of the Bhūtas.

Now, what is the subtle form of the Bhūtas? The answer is 'It is Tanmātra—the source of the Bhūtas' (2). Atom is one part of it (its ultimate form). It is a composite substance which consists of both generic and specific qualities whose parts are not distinguished from each other, and which cannot be separated from one another. All Tanmātras are like this; this is the third form of the Bhūtas.

The fourth form of the Bhūtas relates to its properties of manifestation (knowability), activity and retentiveness. These three being akin to the modifications of the three Guṇas, have been described by the word inherence, *i.e.* as their inherent qualities.

The fifth form of the Bhūtas is objectivity. Experience and release therefrom are inherent in the Guṇas and the Guṇas are inherent in the Tanmātras, the Bhūtas and material objects. For this reason everything is objective. By practising Saṁyama on the last formed, *i.e.* in the gross Bhūtas (3) in the shape of material objects having the five

forms, the proper aspects of the five forms can be ascertained and they can be subjugated. By subjugating the five forms, the yogins get mastery over the Bhūtas. As a result thereof, the Bhūtas and the Tanmātras follow the will of the yogins as a cow follows a calf.

(I) Gross form—that which is first visible. With a shape, endowed with special qualities, existing in a material form is the gross form of an object, *e.g.* a pot or a cloth etc.

Essential character—more particularised than gross form. The essential character of Bhūtas is that form in which it takes in sound etc. The sense of smell arises out of contact with minute particles, so hardness is the substantive nature of earth element, the special property of which is smell. The special peculiar feature is the essential character as distinguished from gross nature.

The sense of taste is felt on contact with a liquid substance ; therefore the essential character of the Ap-bhūta is liquidity. Light generally exists in some form of heat. The source of Tejas or light and colours is the sun which is hot. Therefore the essential character of the light (Tejas) Bhūta is heat. The feel of heat or cold arises out of contact with the skin through air. Air is mobile and unstable. Thus the essential character of the Vāyu-bhūta, with its special property of touch, is mobility.

Perception of sound is associated with knowledge of unobstructiveness. Thus the substantive nature of Ākāśa is unobstruction which has the special property of sound. In particular forms of sound etc. these features are common. Sāṅkhya philosophers have said in this connection that objects of the same species are differentiated by their separate characteristics or by their particular shapes. In other words, the gross material objects made of the common five Bhūtas, are differentiated from one another by their particular characteristics as pot, cloth etc.

After that the commentator gives examples of objects. The peculiar nature of the Bhūtas which follows its particular form is known as its essential character.

That which we call collectively one whole, follows the undermentioned principle. Body, tree, etc. is one kind of whole.

Here the whole may have different parts but that is not to be noticed. Another kind of whole, *e.g.* 'both Deva and man', draws attention to the distinction in the form of Devas (heavenly beings) and men. When the whole is expressed by words then it may be spoken of in two ways like 'a collection of Brahmins' and 'a Brahmin-collection'. In the first the distinction is mentioned while in the second it is not. Body, tree etc. are wholes where the parts are not separable, while 'forest', 'an assemblage' etc. are wholes of which the parts are separable. In the first the parts are intimately connected with each other, while in the second the parts are conventionally associated for convenience of expression. Thus a whole in which the parts are inseparable is called an object.

(2) The subtle form of Bhūta is Tanmātra. Tanmātra has been explained previously in II-19. Tanmātra has no constituent part, only because it is an atom, the minutest particle or the limit of diminutiveness, its division in parts is not knowable. Through force of Samādhi, the minutest form in which properties like sound etc. become perceivable, is Tanmātra or the subtlest form of sound etc. That is why it is said to consist of one part only, *i.e.* of no parts. The knowledge of that minute particle does not relate to space but takes place in time, because spatial existence is noticeable only if there is external dimension. Sequence of knowledge of minute particles is a knowledge of its mutation. Minute particle is in itself general and affords material for particulars. That is why it is both general and particular, and because it is a special modified form of the 'I'-sense it is itself a particular. Atom or minute particle has therefore been defined as something whose different parts are not knowable and therefore inexplicable. The fourth form of Bhūtas is its manifestation (knowability), activity and retentiveness. 'I'-sense gives rise to Tanmātra. 'I'-sense again is sentient, active and retentive. All these three qualities are present in Bhūtas ; so they are called the constituent qualities of the Bhūtas. In other words, all things made of Bhūtas like body etc. are Sāttwika, Rājasika and Tāmasika. That is how all Bhūtas become knowable, active and retentible.

The fifth form of Bhūta is its objectivity inasmuch as it can be the object of experiences and of salvation (by renunciation).

By its property of being an object of experience, it causes happiness or misery and the body that experiences both, while by renouncing both it leads to salvation.

(3) By practising Samyama on the most recent, *i.e.* the last formed shape, in which all the five forms are present (which are not present in the Tanmātras) the five forms have to be gradually realised and conquered and thus power acquired over them. With the acquisition of such power comes the knowledge of all their particulars and the ability of changing them at will. With the conquest of the essential character the principles underlying properties like hardness etc., become known and the power to change them at will is acquired.

With the conquest of the subtle form, *viz.* the Tanmātras, the essence of the real nature of properties like sound etc., comes to be known and those properties can be changed at will. In other words, with power over subtlety, the nature of sounds etc. can be changed.

With power over inherent form, the organs of senses, through which pleasure and pain are experienced and which are made of the Bhūtas, can be influenced. On realisation of the object-character the power to renounce the Bhūtas from a spiritual standpoint, is acquired. By reaching a state beyond the touch of pleasure, pain or obsession caused by the Bhūtas, a yogin can become completely indifferent to externals. This is how the Bhūtas and their various natures are conquered. What owns an object may be called its cause or Prakṛti. The self which is the owner of such objects, mentioned in III-35, is this kind of Prakṛti, but it is not the primal principle of nature called Prakṛti, because it still forms part of the Intellect.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च ॥ ४५ ॥

भाष्यम्—तत्राणिमा भवत्यणुः, लघिमा लघुर्भवति, महिमा महान् भवति, प्राप्तिरङ्गुल्यग्रेणापि स्पृशति चन्द्रमसं, प्राकाशमिच्छानभिघातो भूमाबुम्भज्जति निमज्जति यथोदके, वशित्वम् भूतभौतिकेषु वशी भवति अवश्यखान्येषाम्, ईशित्वं तेषां प्रभवाप्ययन्यूहानामीष्टे । यत्रकामावसायित्वं सत्यसङ्कल्पता यथा सङ्कल्पस्तथा भूतप्रकृतौनामवस्थानं, न च शक्तोऽपि पदार्थविपर्यासं करोति, कस्माद्, अन्यस्य

यत्रकामावसायिनः पूर्वसिद्धस्य तथाभूतेषु सङ्ख्यादिति । एतान्यष्टावैश्वर्याणि । कायसम्पदं वक्ष्यमाणा । तद्धर्मानभिघातश्च पृथ्वी मूर्त्या न निरुणद्धि योगिनः शरीरादिक्रियां, शिलामप्यनुप्रविशतीति. नापः स्त्रिधाः वलेदयन्ति, नाग्निरुष्णो दहति, न वायुः प्रणामौ वहति, अनावरणात्मकेऽप्याकाशे भवत्यावृतकायः, सिद्धानामप्यदृश्यो भवति ॥ ४५ ॥

Thence Develop The Power Of Minification And Other Bodily Acquisitions. There Is Also No Resistance By Its Characteristics. 45.

Of these—

Minification (Aṇimā), that by which one can reduce one's size to that of an atom. Lightness (Laghimā), that by which one can decrease one's weight. Largeness (Mahimā), that by which one can increase one's size or stature. Attaining (Prāpti), that by which one can touch the moon by fingertips. Irresistible will (Prākāmya), that by which one can go through solid earth or cannot be immersed in water. Control (Vaśīitva), that by which one can have control over the Bhūtas and which they are made of, *i.e.* Tanmātras, and cannot be swayed by others. Mastery (Īśīitva), that by which one can control appearance, disappearance and aggregation of Bhūtas and objects made thereof. Resolution (Yatrakāmāvaśāitva), that by which one can determine at will the Bhūtas and their nature and their stayings as desired.

Yogins with such powers do not utilise them for revolutionising the disposition of the world because they are confronted by the will of a previously perfected One who has brought about the existing disposition of things. These are the eight attainments. The supernormal powers of the body will be mentioned later.

Non-obstruction to the characteristics of the body are of the nature of non-resistance by earth, through its hardness, to the operation of the bodily action of the Yogin. His body can go even through a stone, the fluidity of water

cannot wet the body, fire cannot burn him, the blowing air does not move him and in the Ākāśa which naturally does not obstruct anything he can hide himself, so that he can disappear from the view of Siddhas even (1).

(1) Attaining implies distant things coming near, e.g. touching the moon at will. Mastery implies power to regulate the formation, retention or destruction of objects at will. Resolution implies that Bhūtas and their constituents can be made to stay as desired.

In spite of the acquisition of such powers yogins do not or cannot alter the disposition of things. The reason for this is that Hiranyagarbha, the previously perfected one, as creator of the universe had acquired such powers before and the disposition of the universe is still under his influence. In other words, the wish of the previous Siddha that the world should continue as it is, in which the inhabitants can work and enjoy or suffer according to their deserts, being strongly in force, the subsequently successful yogins cannot bring about a change in the disposition of things in this world. They can however exercise their powers in respect of things which are outside the influence of Īśvara.*

By the term 'previously perfected one' used by the commentator, the creator, protector and destroyer of the universe—the Saguna Īśvara—is referred to. In the Sāṃkhya philosophy it has been said, 'He is all-knowing and all-powerful'. So the views of Sāṃkhya and Yoga philosophies are the same.

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ४६ ॥

भाष्यम्—दर्शनीयः कान्तिमान् अतिशयबलो वज्रसंहननश्चेति ॥ ४६ ॥

**Perfection Of Body Consists In Beauty, Grace, Strength
And Adamantine (Thunderlike) Hardness. 46.**

To be presentable, lovely, full of strength and hard as adamant (thunderbolt), is to have a perfect body.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ४७ ॥

भाष्यम्—सामान्यविशेषात्मा शब्दादिर्ग्राह्याः, तेष्विन्द्रियाणां वृत्तिर्ग्रहणं, न च तत्सामान्यमात्रग्रहणाकारं, कथमनालोचितः स विषयविशेष इन्द्रियेण मनसानुव्यवसीयेतेति । स्वरूपं पुनः प्रकाशात्मनो बुद्धिसत्त्वस्य सामान्यविशेषयोरयुतसिद्धावयवभेदानुगतः समूहो द्रव्यमिन्द्रियम् । तेषां तृतीयं रूपमस्मितालक्षणोऽहंकारः, तस्य सामान्यस्येन्द्रियाणि विशेषाः । चतुर्थं रूपं व्यवसायात्मकाः प्रकाशक्रियास्थितिशैला गुणा येषामिन्द्रियाणि साहंकाराणि परिणामाः । पञ्चमं रूपं गुणेषु यदनुगतं पुरुषार्थवत्त्वमिति । पञ्चस्वेतेषु इन्द्रियरूपेषु यथाक्रमं संयमः, तत्र तत्र जयं कृत्वा पञ्चरूपजयादिन्द्रियजयः प्रादुर्भवति योगिनः ॥ ४७ ॥

By Samyama On The Receptivity, Essential Character, 'I'-Sense, Inherent Quality And Objectiveness Of The Five Sense-Organs, Power Over Them Can Be Acquired. 47.

Sounds etc. in their general and particular aspects are knowables. The action of the senses on the knowables is their reception (1). The senses are not receivers of the general aspect alone. Because in that case how can an object which has not been dealt with by the senses (*i.e.* particulars which had not been dealt with or superficially perceived by the senses) be reflected upon the mind?

Essential Character—A sense-organ is an object with inseparable parts consisting of the general and particular qualities of the sentient principle of the Intellect (thus that kind of whole is the essential nature of a sense-organ).

The third form is the principle of individuality characterised by egoism or 'I'-sense. The senses are the specialised forms of that generic appearance.

The fourth form of the sense-organs is their receptive qualities of sentience, mutation and retention. The senses together with this constituent principle of Ahaṁkāra or individuality, are the manifestations of the primal cause, *viz.* the three Guṇas. Their objectiveness for the Self, which

is ever present in the Guṇas, is the fifth form of the sense-organs.

By practising Saṁyama successively on these five forms of the sense-organs and conquering them in order, the yogin develops the power of subjugating the senses.

(1) The first form of the senses (here the sense-organs of perception) is their receptivity, *i.e.* the channel through which the sense of hearing etc. is received. Sound etc. excite the sense-organs and thus activates the 'I'-sense relating to it, and this causes a knowledge of the thing. That active state of the sense is its receptivity. Objects like sound etc. (object referred to here is the mental state due to the exciting cause which produces the sense of sound etc.) are both general and particular. [See in this connection notes at I-7 (3).] Thus perception of sound etc. in their general or particular aspects, is reception. As there is reflection of particulars so they are also received by the sense-organs, *i.e.* on account of the primary reception of the particulars, there can be reflection thereof.

The parts of the sense-organs which produce knowledge are the particular formations of the sentient intellect through which the knowledge comes ; the speciality of this particular formation is the essential nature of each of the sense-organs, *e.g.* eyes for one kind, ear for another etc.

The third form of the senses is their 'I'-sense. It is really the material of the senses. Knowledge is the active state of the 'I'-sense, within a particular sense-organ. That activity of the 'I'-sense, common to different sense-organs, is the third form of the senses.

Its fourth form is sentience, mutation and retentivity, *i.e.* perception, employment and retention related to reception (see III. 44). The basis of the 'I'-sense is the receptiveness of the three Guṇas.

Being the agents or objects for enjoyment and suffering, as well as for salvation, the senses are the instruments of the self. This is their object character and their fifth form.

For the same reason the organs of action and the Prāṇas have such five forms.

When the various forms of the senses are brought under control, power is acquired over the causes which give rise to the senses. The power to create at will superior or inferior senses, is the conquest of the forms of the senses.

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥ ४८ ॥

भाष्यम्—कायस्यानुत्तमो गतिलाभो मनोजवित्वं, विदेहानामिन्द्रियाणामभिप्रेतदेशकालविषयापेक्षो वृत्तिलाभो विकरणभावः, सर्वप्रकृतिविकारवशित्वं प्रधानजय इति । एतास्त्रिस्तुः सिद्धयो मधुप्रतीका उच्यन्ते, एताश्च करणपञ्चकरूपजयादधिगम्यन्ते ॥ ४८ ॥

Thence Come Power Of Rapid Movement As Of Mind, Action Of Instruments Apart From The Body And Mastery Over The Primordial Cause. 48.

Speed as of the mind means that the body acquires speed of movement comparable to that of the mind. Action of sense-organs in defiance of the body, means their action, (without the necessity of the presence of the body) at any desired place, or time, or object. Mastery over the primordial causes means subjugation of constituent cause and its modifications.

These three attainments are called Madhu-Pratīka. These arise from the subjugation of the five forms of reception (1).

(1) The other associated results of the conquest of the senses are the fleetness of the body as of the mind, ability to make up a sense-organ at any place or time by converting the power of all-pervading mind. This achieves also the non-instrumental nature of the sense-organs or makes the sense-organs capable of functioning independent of the body, as it were. Power over the primordial causes is the ultimate limit of the power of action.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ४९ ॥

भाष्यम्—निर्धूतरजस्तमोमलस्य बुद्धिसत्त्वस्य परे वैशारदे परस्यां वशीकारसंज्ञायां वर्तमानस्य सत्त्वपुरुषान्यताख्यातिमात्ररूपप्रतिष्ठस्य सर्वभावाधिष्ठातृत्वं,

सर्वात्मानो गुणा व्यवसायव्यवसेयात्मकाः स्वामिनं चेवन्नं प्रत्यशेषदृश्यात्मत्वेनोप-
तिष्ठन्त इत्यर्थः । सर्वज्ञादृत्वं सर्वात्मना गुणानां शान्तीदिताव्यपदेश्यधर्मत्वेन
व्यवस्थितानामक्रमोपाकृद् विवेकजं ज्ञानमित्यर्थः । इत्येषा विशोका नाम सिद्धिः
यां प्राप्य योगी सर्वज्ञः चौणक्लेशबन्धनो वशी विहरति ॥ ४८ ॥

**To One Established In The Discernment Between
Buddhi And Puruṣa Comes Omnipotence
and Omniscience. 49.**

When Buddhi-Sattwa or intellect, being freed from the taint of Rajas and Tamas, attains perfection and becomes transparently clear, in that extreme Vasīkāra-Saṁjñā state, the yogin's mind established in the knowledge of the distinction between the Buddhi-Sattwa and the Puruṣa, acquires power over all phases of existence (1), *i.e.* all objective and subjective forms of the Guṇas appear before his mind's eye in an infinite variety. Omniscience means simultaneous knowledge of all-pervading Guṇas in their past, present and future states of existence, it is called Vivekaja Jñāna. This attainment is called Viśoka and on acquiring this, the yogin becomes all-knowing and free from all afflictions.

(1) Having spoken of attainments in knowledge and then in action, the commentator speaks of how both kinds of attainment can be fully developed.

The yogin whose mind is full of discriminative discernment, becomes omniscient and omnipotent. Omniscience implies simultaneous knowledge of all past, present and future characteristics of all things. Omnipotence implies contact with all phases of things, they being knowable all at the same time. As the seer coming into contact with the Buddhi as an object, brings it under his control so by establishing contact with the basic principle everything comes under his control. In this connection it is said in the Śruti that when the Puruṣa is realised, omniscience is acquired.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५० ॥

भाष्यम्—यदास्यैवं भवति क्लेशकर्मक्षये सत्त्वस्यायं विवेकप्रत्ययो धर्मः, सत्त्वं च हेयपक्षे न्यस्तं पुरुषस्यापरिणामी शुद्धोऽन्यः सत्त्वादिति । एवमस्य ततो विरज्यमानस्य यानि क्लेशबीजानि दग्धशालिवीजकल्पान्यप्रसवसमर्थानि तानि सह मनसा प्रत्यस्तं गच्छन्ति । तेषु प्रलीनेषु पुरुषः पुनरिदं तापत्रयं न भुङ्क्ते । तदैतेषां गुणानां मनसि कर्मक्लेशविपाकस्वरूपेणाभिव्यक्तानां चरितार्थानां प्रति-प्रसवे पुरुषस्यात्यन्तिको गुणवियोगः कैवल्यं, तदा स्वरूपप्रतिष्ठा चितिशक्तिरेव पुरुष इति ॥ ५० ॥

**By Renunciation Of That (Viśokā Attainment) Even,
Comes Isolation On Account Of The Destruction
Of The Seeds Of Evil. 50.**

When after the dwindling of afflictive actions the yogin feels that the discriminative knowledge is but a characteristic of the Buddhi, and that Buddhi-sattwa has also been classed among the forsakables, while Puruṣa is immutable, pure and different from Saṭtwa Guṇas then he begins to lose his desire for Buddhi-Śattwa, and the seeds of affliction die out with his mind as they become unproductive like roasted seeds. When they (the seeds) totally disappear the Puruṣa does not suffer from the threefold sorrow. Then the Guṇas which develop within the mind as afflictive actions with their formations, having fulfilled their purpose, recede to unmanifest state and thus bring about their complete separation from the Puruṣa, which is isolation. In that state the Puruṣa is nothing but metemperic consciousness established in itself (1).

(1) It has been explained before that when afflictive actions are completely reduced by acquisition of discriminative discernment they become unproductive as roasted seeds. Then dawns the idea that discrimination is but a characteristic of the intellect and intellect is to be forsaken when knowledge of

complete renunciation and desire to forsake everything, appear to the yogin. Thence are abandoned discrimination, the attainments acquired by discriminative knowledge and their seat, the Intellect. Then the Intellect becomes inoperative and consequently contact between the Guṇas and the Puruṣa is completely severed. That is the state of isolation of the Puruṣa.

When the powers of omnipotence and omniscience are acquired the yogin becomes like the Almighty Īśvara. That is the highest state of the Intellect. Puruṣa with such adjuncts, i.e. such adjuncts and their seer combined, is called Mahān Ātmā or the Great Self. The adjuncts by themselves are also called Mahat-tattwa. In this state yogins live in some tangible sphere, as manifested adjuncts can only exist in a manifested world.

The stage next above is the state of isolation, in which the mind ceases to be operative and hence all knowledge like omniscience etc. disappear. This is beyond the manifested world, which has been described in the Upaniṣads as an unseen, unusable, unperceivable, unmanifested etc. state. Existence in the state beyond that of supernormal powers or even omniscience, is the supreme state of Self and is called existence in the state of isolation.

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ५१ ॥

भाष्यम्—चत्वारः खल्वमी योगिनः—प्रथमकल्पिकः, मधुभूमिकः, प्रज्ञा-
ज्योतिः, अतिक्रान्तभावनोयश्चेति । तत्राभ्यासो प्रवृत्तमात्रज्योतिः प्रथमः ।
ऋतम्भरप्रज्ञो द्वितीयः । भूतेन्द्रियजयी तृतीयः सर्वेषु भावितेषु भावनीयेषु
कृतरक्षाबन्धः कृतकर्त्तव्यसाधनादिमान् । चतुर्थो यस्त्वतिक्रान्तभावनोयस्तस्य
चित्तप्रतिसर्ग एकोऽर्थः, सप्तविधास्य प्रान्तभूमिप्रज्ञा । तत्र मधुमतीं भूमिं
साक्षात्कुर्वतो ब्राह्मणस्य स्थानिनो देवाः सत्त्वशुद्धिमनुपश्यन्तः स्थानैरुप-
निमन्त्रयन्ते, भोरिह आस्यतामिह रम्यतां, कमनीयोऽयं भोगः, कमनीयेयं कन्या,
रसायनमिदं जरामृत्युं वाधते, वैज्ञायसमिदं यानम्, अमी कल्पद्रुमाः, पुण्या
मन्दाकिनौ, सिद्धा महर्षयः, उत्तमा अनुकूला अप्सरसः, दिव्ये श्रोत्रचक्षुषी,
वज्रीपमः कायः, स्वगुणैः सर्वमिदमुपार्जितमायुष्मता, प्रतिपद्यतामिदमक्षय-
मजरममरस्थानं देवानां प्रियमिति ।

एवमभिधीयमानः सङ्गदोषान् भावयेत् । चोरेषु संसाराङ्गारेषु पच्यमानेन मया जननमरणान्धकारे विपरिवर्त्तमानेन कथञ्चिदासादितः क्लेशतिमिरविनाशो योगप्रदीपः, तस्य चैते तृष्णायोनयो विषयवायवः प्रतिपक्षाः, स खल्वहं लब्धा-
लोकः कथमनया विषयमृगतृष्णया वञ्चितस्तस्यैव पुनः प्रदीप्तस्य संसाराग्ने-
रात्मानमिन्धनीकुर्यामिति । स्वस्ति वः स्वप्नोपमेभ्यः कृपणजनप्रार्थनीयेभ्यो
विषयेभ्य इत्येवञ्चिदितमतिः समाधिं भावयेत् । सङ्गमकृत्वा स्मयमपि न कुर्या-
देवमहं देवानामपि प्रार्थनीय इति । स्मयादयं सुस्थितमन्यतया मृत्युना
केशेषु गृहीतमिवात्मानं न भावयिष्यति, तथा चास्य क्रिद्धान्तरप्रेक्षी नित्यं
यत्नोपचर्यः प्रमादो लब्धविवरः क्लेशानुत्तन्त्रयिष्यति, ततः पुनरनिष्टप्रसङ्गः ।
एवमस्य सङ्गस्मयावकुर्वतो भावितोऽर्थो दृढीभविष्यति, भावनीयश्चार्थोऽभिमुखी-
भविष्यतीति ॥ ५१ ॥

**When Invited By The Presiding Deities It Should Not Be
Accepted Nor Should It Cause Vanity Because It
Involves Possibility Of Undesirable
Consequences. 51.**

Yogins are of four classes—(1) Prathama-Kalpika, (2) Madhu-Bhūmika, (3) Prajñā-jyoti and (4) Atikrānta-bhāvanīya. Of these the first are those who are engaged in devotional practice and in whom the supernormal powers of perception are just dawning. The second are those who have got R̥tambhara wisdom. The third are those who have subjugated the Bhūtas and the sense-organs, who retain all those powers which are acquired and are devoutly engaged in acquiring further attainments. The fourth are those who have passed beyond acquisition of attainments and whose last objective is elimination of the action of the mind. Theirs is the sevenfold furthest insight.

The deities in high place noticing the purity of the intellect of those who by reaching Madhumatī (Madhu-bhūmika stage) have attained unalloyed truth, try to invite by tempting them with enjoyments available in their

regions in the following manner :—‘Oh Great Soul, come and sit here and enjoy yourself. It is lovely here. Here is a lovely lady. This elixir prevents death and decay. Here is a vehicle which can take you to the skies. The tree which fulfills all wishes is here. This is the holy river Mandākinī and here are the perfected Siddhas and the great seers. Beautiful and obedient nymphs, supernormal eyes and ears, body of adamant strength, are all here. You have earned all these by your virtues. Come, take all these. This is everlasting, indestructible, undying and beloved of the deities’.

Thus accosted he should, however, ponder over the danger of their companionship in this way ‘Baked in the fierce flames of birth and rebirth, and tossed between life and death, I have somehow obtained the light of yoga which destroys the darkness of afflictions, but this thirstful atmosphere of attachment is antagonistic to that light. Having got that light why should I again be deluded by this mirage of pleasure and make myself a fuel of that burning fire of changeful existence? Oh ye dreamlike pleasures, sought after by pitiable creatures, may you be happy’. Being so convinced in mind, concentration should be practised. Not having formed any attachment, let him not also feel a sense of gratification that he is coveted by the presiding deities. Through self-gratification a false sense of security arises and men forget that ‘death has got me by the hair’. In that way delusion would creep into the mind, as it is ever watchful for a chance, and strengthen the afflictions and make recurrence of mischief possible.

By avoiding companionship and spirit of gratification in this way, the yogin gets firm in his contemplation which would lead him eventually to the object contemplated upon.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५२ ॥

भाष्यम्—यथापकर्षपर्यन्तं द्रव्यं परमाणुरेवं परमापकर्षपर्यन्तः कालः क्षणः । यावता वा समयेन चलितः परमाणुः पूर्वदेशं जह्यादुत्तरदेशमुपसम्पद्यत स कालः क्षणः, तत्प्रवाहाविच्छेदस्तु क्रमः । क्षणतत्क्रमयोर्नास्ति वस्तुसमाहार इति बुद्धिसमाहारो मुहूर्त्ताहोरात्रादयः । स खल्वयं कालो वस्तुशून्यो बुद्धिनिर्माणः शब्दज्ञानानुपाती लौकिकानां व्युत्थितदर्शनानां वस्तुस्वरूप इवावभासते । क्षणस्तु वस्तुपतितः क्रमावलम्बी, क्रमश्च क्षणानन्तर्यात्मा, तं कालविदः काल इत्याचक्षते योगिनः । न च द्वौ क्षणौ सह भवतः, क्रमश्च न द्वयोः सहभूवोरसम्भवात्, पूर्वस्मादुत्तरभाविनो यदानन्तर्यं क्षणस्य स क्रमः ।

तस्माद् वर्तमान एवैकः क्षणो न पूर्वोत्तरक्षणाः सन्तीति, तस्माच्चास्ति तत्समाहारः । ये तु भूतभाविनः क्षणास्ते परिणामान्विता व्याख्येयाः । तेनैकेन क्षणेन कृत्स्नो लोकः परिणाममनुभवति, तत्क्षणोपाकृष्टाः खल्वमी धर्माः । तयोः क्षणतत्क्रमयोः संयमात्तयोः साक्षात्करणम् । ततश्च विवेकजं ज्ञानं प्रादुर्भवति ॥ ५२ ॥

Discriminative Knowledge Comes From Practising Samyama On Moment And Its Sequence. 52.

As a minimal object is an atom or minutest particle (1) so minimal time is a moment. In other words, the time taken by an atom in motion in leaving one point in space and reaching another, is a moment. The continuous flow of these is a sequence. There is, however, no real point of contact between a moment and its sequence. Instant, day, night etc. are all aggregates formed by mental conception. Time (2) is not a substantive reality but only a mental concept, which comes into the mind as a verbal knowledge, but to an ordinary indiscreet mind it might appear as something real. Moment, however, is relative to objects and rests upon sequence because sequence is succession of moments, which is called by yogins with knowledge of time as time (3). Two moments are never present at the same time. There can be no succession

of two co-existing moments, which is impossible. When a later moment succeeds an earlier one without interruption it is called a sequence.

For that reason the present time is but a single moment, and there does not exist an earlier or later moment, and thus there is no combination of the past, present and future. Those which are past and future are to be explained as inherent in the mutations, *i.e.* past and future are only a general—quiescent and unmanifest—conception of mutability with the result that we consider the absent mutations as occurrences in either past or future moments. In that one present moment the whole universe is experiencing a change as all those features—past, present and future—exist in that one present moment. By practising Samyama on moment and its sequence, knowledge is acquired of their characteristics, and from that flows discriminative knowledge.

(1) It has been said before that Tanmātra or the minutest state of properties of sound etc. is its subtlest form, subtler than which will altogether eliminate it from the field of perception, *i.e.* by becoming subtler and subtler it reaches a point where its varieties disappear and it remains only as a particle or atom of cognition of that property. Thus the shape or limit of an atom is not comprehensible. As an atom is the minutest particle of the property of a thing or of space, so is a moment the minutest particle of time. A moment is an atom of time ; the period in which the minutest mutation is cognised by a yogin is a moment. The commentator by way of illustration has said that the time taken by an atom in moving from one place to another is a moment. An atom cannot be divided, so when an atom leaves the whole of the space occupied by it and moves on to occupy the next space, then its movement as motion will become noticeable. That time is called the moment. As in an atom there is an indistinct conception of space, so also in its actions there is the indistinct conception of space.

Whether an atom moves fast or slow, when a concept of its

change of place arises, that would be a moment. Until an atom changes its occupied place, no mutation would be noticeable in it. Thus when it moves fast the moments would appear to be contiguous, while when it moves slowly the moments would appear at intervals with break. The moment-period will, however, remain the same. The concept of Tanmātra is a momentary flow of knowledge, or in other words, a moment is the time occupied in the mutation of the ultimate monad of Tanmātra. The succession of moments, *i.e.* their constant flow, is called its sequence.

It must be remembered that this description of an atom is a wordy concept like the description of a point in geometry.

(2) Here the commentator has given his final views on time. We say that everything exists or will exist in time, but it is not correct to say that there is such a thing as time, because it will give rise to the question 'wherein does time exist?' That which is absent is either past or future. Absent means non-existent. Therefore, past or future is non-existent. But we are apt to say that the threefold time (past, present and future) exists. That is only a wordy concept of non-existent thing. To treat an unreal thing as real with the help of words is called Vikalpa or vague notion of an unreality. Time is such a thing. Two moments do not exist at the same time. Therefore, flow of moments collected together in thought, *i.e.* built up in imagination, is called time. When we say 'Time exists', it implies 'Time exists in time', *i.e.* it is really a contradiction in terms. When we say 'Ram exists' we mean that Ram is present, but what does the expression 'Time exists' imply? That would convey nothing but a wordy concept, because time has no basic substratum.

As where there is nothing we call it void or (empty) space, but as without a thing there can be no conception of 'where', therefore 'where' without a thing, *i.e.* void, is nothing. Similarly, unreal time is expressed by a term which is a wordy concept only implying the idea of container. Without a word, however, time cannot be conceived. Ordinarily time is taken as a real object. To yogins engaged in meditation which is not limited by confusion of words and their objects, there is no such thing as time.

(3) Yogins do not call time a thing but only a succession of moments. Moments again are to them a period wherein mutations in real objects are felt.

A thing or an object is what exists. Moment is not a thing but the container of a thing which exists. Past or future cannot therefore be the containers of a thing, as they do not exist.

Past and future moments are containers of non-existent things, *i.e.* they are unreal, whereas the present is the container of a thing which exists, that is the difference. The question might be asked in this connection, 'As the past and future things are said to exist, why their containers, *viz.* the past and future times, be regarded as containers of unreal things?' In reply it can be said, that when we use the term 'exists' we imply that it is present, and therefore it is contained in the present moment. Thus only the present is the container of things or real container, in that everything is undergoing mutation. In our limited power of knowledge, what we cannot see we call past or future. What is past or future? It is only not being cognised as present. To a person whose power of cognition is not restricted there is nothing past or future, everything is present. Therefore only the present is a reality or the real container of things. By practising Samyama on (that present) moment, *i.e.* on the characteristic of an object mutating in that moment and on its sequence, *i.e.* on the flow of mutations that takes place in every moment of time, discriminative knowledge is acquired. When the minutest mutations in things and the flow thereof are known, the subtlest power of discrimination is acquired. What has been spoken of in the next aphorism is discriminative knowledge, and is the same as omniscience referred to in Sutra 49 ante.

भाष्यम्—तस्य विषयविशेष उपक्षिप्यते—

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ॥ ५३ ॥

तुल्ययोः देशलक्षणसारूप्ये जातिभेदोऽन्यताया हेतुः, गौरियं वङ्गवेयमिति ।
तुल्यदेशजातीयत्वे लक्षणमन्यत्वकरं, कालाक्षौ गौः स्वस्तिमती गौरिति ।
द्वयोरामलकयोर्जातिलक्षणसारूप्याद्देशभेदोऽन्यत्वकरः—इदं पूर्वमिदमुत्तरमिति ।

यदा तु पूर्वमामलकमन्यव्यग्रस्य ज्ञातुरुत्तरदेश उपावर्त्यते तदा तुल्यदेशत्वे पूर्वमेतदुत्तरमेतदिति प्रविभागानुपपत्तिः असन्दिग्धेन च तत्त्वज्ञानेन भवितव्यम्, इत्यत इदमुक्तं ततः प्रतिपत्तिः विवेकजज्ञानादिति । कथं, पूर्वामलकसहचरणो देश उत्तरामलकसहचरणदेशाद् भिन्नः । ते चामलके स्वदेशचरणानुभवभिन्ने अन्यदेशचरणानुभवस्तु तयोरन्यत्वे हेतुरिति । एतेन दृष्टान्तेन परमाणोस्तुल्य जातिलक्षणदेशस्य पूर्वपरमाणुदेशसहचरणसाक्षात्करणादुत्तरस्य परमाणोस्तद्देशानुपपत्तावुत्तरस्य तद्देशानुभवो भिन्नः सहचरणभेदात् तयोरीश्वरस्य योगिनोऽन्यत्वप्रत्ययो भवतीति । अपरे तु वर्णयन्ति येऽन्या विशेषास्तेऽन्यताप्रत्ययं कुर्वन्तीति । तत्रापि देशलक्षणभेदो मूर्ति-व्यवधि-जातिभेदश्चान्यत्वहेतुः । लक्षणभेदस्तु योगिबुद्धिगम्य एवेति, अत उक्तं 'मूर्तिव्यवधिजातिभेदाभावाच्चास्ति मूलपृथक्त्वम्' इति वार्षगण्यः ॥ ५३ ॥

The Particular Things Which Are The Object Of This Discriminative Knowledge Are Being Mentioned :-

When Species, Symptom And Position Of Two Different Things Being Indiscernible They Look Alike, They Can Be Differentiated Thereby (By Discriminative Knowledge) (1). 53.

Two similar things having common position and symptom, may differ by virtue of their species, *e.g.* a cow and a mare. Position and species being same, symptoms might denote difference, *e.g.* a black-eyed cow and an auspicious cow. Between the two myrobalans which are the same in species and look, their position distinguishes them—one being put first and the other behind it. To an ordinary observer if the position is reversed while he is not looking, he cannot detect the differences, but this power comes through certain and correct knowledge. That is why it has been said in the Sūtra that from discriminative knowledge comes proficiency in noting differences. How? The space correlated to the moment of time of the anterior myrobalan is different from the space correlated to the moment of time of the posterior

myrobalan. Therefore the two fruits are separate in the sequential notion of the movements in time correlated to their distinct positions in space. The sequential notion of space correlated to another moment of time is the means of their distinction. From this (gross) illustration it is understood that although the species, symptom and position of two atoms might be the same, yet by discovering the correlation of every atomic position in space to a different moment of time, the sequential notion of such a position in space can be known to be different by a proficient yogin. Others (Vaiśeṣikas) say that it is the ultimate particulars which cause the notion of the distinction. In their opinion also, difference in position and symptom as well as difference in perceivability, in location (2) and in species, are responsible for distinctness. That change in moment is the ultimate difference and that is known only to yogins. That is why it has been said by Vārṣaganya—‘Since there is no diversity in characteristics, shape, position and species in the primal cause there is no distinction therein.’

(1) In gross outlook many things look alike, and we cannot notice their difference. Take two newly minted coins, placed one after the other. If they are changed in position we cannot say which is which, but if they are put under the microscope, we shall be able to discover some difference from which we shall be able to say which is first and which is second. Discriminative knowledge is like that. Subtlest difference is noticed by it. The change that takes place in a moment is the subtlest change; there is nothing subtler than that. Discriminative knowledge is the knowledge of that change.

Knowledge of difference arises in three ways—by distinction in species, by distinction in symptoms and by distinction in position. If there are two things in which such distinctions are not noticeable, then ordinarily their difference would not be known, but with discriminative knowledge that is known.

Take two balls of gold, one made earlier and the other later. Change their places and no man with ordinary knowledge can say which was made first and which later, because there is no distinction in their species, symptom or position. Both are of the same species, have the same symptoms and are equally placed. Through discriminative knowledge their difference would, however, be known, because the one made earlier has gone through longer mutation in point of time. The yogin by noticing it can determine that this is first and that is second. The commentator has explained this with illustration. Momentary change correlated to point of space, implies the change which a thing has undergone in a particular place as long as it was there.

In this way a yogin does not, of course, want to know the difference between the myrobalans or the balls of gold but the subtle difference between the principles, *i.e.* between their atoms. This is what has been stated in the next aphorism.

(2) According to others, the ultimate particulars or the distinguishing characteristics give rise to a knowledge of distinction. From that opinion also the three kinds of differentiating causes arise. The protagonists of that idea also maintain that the final differentiating particulars are difference in position, difference in characteristics, difference in shape and difference in species. 'Mūrti', according to commentators, is collocation or body, but it would be more appropriate to say that it relates to the special features of such characteristics as sound etc. Vyāvadhi = shape. The peculiar colour of brick which is comprehensible by the eye and which cannot be completely expressed in words, is its Mūrti or special characteristic, and its shape as comprehensible by the senses, is its Vyāvadhi.

The distinction in characteristic, shape etc. is comprehensible by ordinary intelligence but momentary distinction is only understandable by the intellect of a yogin. There is no further particular beyond the moment. The momentary distinction is the ultimate difference. That is why Vārṣaganya has said that "In the primal cause there is no such difference, because there is no distinction at that stage", *i.e.* in unmanifested state, or the ultimate state of the three Guṇas or constituent principles, there

is no distinction. In the unmanifest state when the Guṇas are in equilibrium, all distinctions disappear. Or in other words, the change that takes place every moment is the minutest mutation. The perception of that momentary change is the subtlest form of cognition. More subtle things than those cannot be perceived, they are thus unmanifest. As an unmanifested thing cannot be perceived, there is no chance of perceiving any difference therein. Therefore in the root of things, which is the unmanifested state, no difference is imaginable.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥ ५४ ॥

भाष्यम्—तारकमिति स्वप्रतिभोक्त्यमनौपदेशिकमित्यर्थः, सर्वविषयं नास्य किञ्चिदविषयोभूतमित्यर्थः । सर्वथाविषयमतोतानागतप्रत्युत्पन्नं सर्वं पर्यायैः सर्वथा जानातीत्यर्थः, अक्रममिति एकक्षणोपाख्यं सर्वं सर्वथा गृह्णातीत्यर्थः । एतद्विवेकजं ज्ञानं परिपूर्णमस्यैवांशो योगप्रदीपः, मधुमतीं भूमिसुपादाय यावदस्य परिसमाप्तिरिति ॥ ५४ ॥

Discriminative Knowledge Is Tāraka Or Intuitional, Is Comprehensive Of All Things And Of All Times And Is Without Succession. 54.

Tāraka means that the knowledge comes from one's inborn faculty and does not depend on instruction from others. 'All-comprehensive' implies that nothing is outside its scope of knowledge. 'Of all times' means that all things past, present and future with all their respective features, are within its scope. 'Has no succession' means that all things appear as presented to the intellect at the same moment. This discriminative knowledge is complete. Yoga-pradīpa or the lamp of yoga (1) is a part thereof and it extends from Madhūmatī or R̥tambharā Prajñā to the seven frontiers of knowledge.

(1) Lamp of yoga means Yoga full of light of knowledge, which is Samprajñāta Yoga or secondary discriminative knowledge. Discriminative discernment is also Samprajñāta Yoga but

it is the highest or supreme discriminative knowledge (Prasañkhyāna). In this connection commentaries on 1-2 should be seen. By discriminative knowledge afflictions become like roasted seeds, while discriminative discernment brings about a complete cessation of the activities of the mind. Discriminative knowledge is fulfilment of knowledge. The light of yoga is of its first part. R̥tambharā prajñā is the other discriminative knowledge after that, i.e. after attainment of Madhūmatī stage, and until the mind ceases to function, the mind remains full of that knowledge.

भाष्यम्—प्राप्तविवेकज्ञानस्याप्राप्तविवेकज्ञानस्य वा—

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ ५५ ॥

यदा निर्धूतरजस्तमोमलं बुद्धिसत्त्वं पुरुषस्यान्यताप्रत्ययमात्राधिकारं दग्ध-
क्लेशवोजं भवति तदा पुरुषस्य शुद्धिसारूप्यमिवापन्नं भवति । तदा पुरुषस्योप-
चरितभोगाभावः शुद्धिः । एतस्यामवस्थायां कैवल्यं भवतीत्येवमनौखरस्य वा
विवेकज्ञानभागिन इतरस्य वा । न हि दग्धक्लेशवोजस्य ज्ञाने पुनरपेक्षा
काचिदस्ति, सत्त्वशुद्धिद्वारेणैतत्समाधिजमैश्वर्यञ्च ज्ञानस्योपक्रान्तम् । परमार्थतस्तु
ज्ञानाददर्शनं निवर्त्तते । तस्मिन्निवृत्ते न सन्त्युत्तरे क्लेशाः । क्लेशभावात्कर्म-
विपाकाभावः, चरिताधिकाराश्चैतस्यामवस्थायां गुणी न पुरुषस्य पुनर्दृश्यत्वेनो-
पतिष्ठन्ते, तत्पुरुषस्य कैवल्यं, तदा पुरुषः स्वरूपमात्रज्योतिरमलः केवली
भवति ॥ ५५ ॥

इति श्रीपातञ्जले सांख्यप्रवचने वैयासिके विभूतिपादस्वतृतीयः ।

**Whether Discriminative Knowledge Is Acquired Or Not, When
Equality Is Established Between The Buddhi-Sattwa
And Puruṣa By Their Purity, Isolation
Takes Place (1). 55.**

When Buddhi-sattwa being freed of all Rajas and Tamas impurities, is occupied with only discriminative discernment of Puruṣa and thus comes to acquire the state where seeds of affliction become roasted, then it becomes like Puruṣa on account of its purity. The absence of any imputation of experience of pleasure or pain is purity of

Puruṣa. In this condition, whether omnipotent or not, one endowed with discriminative knowledge or otherwise, everyone becomes isolated. When the seed of affliction is burnt out, there is no chance of knowledge sprouting from it. It has been stated before that various powers and knowledge are attainable through concentration. Spiritually speaking (2), through discriminative discernment, the process of misapprehension is stopped, and with that stoppage, afflictions cease to trouble in future. When there are no afflictive actions, there would be no fruition of them. In that state, the Guṇas having fulfilled their object, no longer present themselves to be seen by the Puruṣa. That is known as the state of isolation of the Puruṣa. Then the Puruṣa shining in his own light becomes free from dross and all contacts.

(Here concludes the chapter on Supernormal Powers being the third part of the comments of Vyāsa known as Sāṃkhya-Pravachana on the Yoga Philosophy of Patañjali.)

(1) Discriminative discernment leads to isolation but not so the intuitional discriminative knowledge known as Tāraka; rather, it stands in the way of attaining isolation. Thus, without practising the attainment of discriminative knowledge, isolation is attainable. Such knowledge implies both attainment of intuitive knowledge referred to in Sūtra III-54 ante, as well as discriminative discernment dealt with in IV-26.

When Buddhi-sattwa or intellect and Puruṣa both become pure and appear as alike, then it leads to achievement of Kaivalya or isolation. This purity and likeness do not by themselves constitute Kaivalya, but that is the cause of attainment of Kaivalya or isolation. Its likeness through purity implies likeness to pure Puruṣa. When the Chitta is established in the unalloyed knowledge that 'I am Puruṣa' then the Buddhi or pure 'I'-sense resembles Puruṣa. Therefore resembling Puruṣa it also becomes pure and uncontaminated by anything else. This is the purity of Buddhi-sattwa and its resemblance to Puruṣa. In that

state the Buddhi-sattwa is also completely free from the dross of Rajas and Tamas Gunas. That is its purest state. Puruṣa is naturally pure and self-existent, so his purity and likeness are only imputed and not real. As the sun freed from cloud is called pure, so is the purity of the Puruṣa. Impurity of Puruṣa means association with experience. When experience is not imputed to Puruṣa He is said to be pure. Puruṣa is said to be un-alike when He is identified with intellect, *i.e.* the fluctuating state of Chitta. When the fluctuations cease, Puruṣa is said to be self-existent. Puruṣa is said to be alike when it is like Himself and nothing else!

When Buddhi or the intellect becomes like Puruṣa, it ceases functioning. Therefore in ordinary parlance it has to be said that Puruṣa which was appearing as Buddhi now looks like Himself. That is Kaivalya or isolation. Kaivalya means remaining alone as Puruṣa and the cessation of the working of the Buddhi. Therefore by attainment of Kaivalya no change of state takes place in Puruṣa, the Buddhi only ceases to function.

(2) Highest spiritual benefit is complete cessation of misery. In practices for attainment of spiritual proficiency, discriminative (Tāraka) knowledge and attainment of supernormal powers are not necessary, because complete annihilation of sorrow cannot be effected through supernormal knowledge or supernormal powers. Nescience or wrong knowledge is the root cause of afflictions; they can be destroyed by discriminative discernment only. Then Chitta ceases to function and miseries disappear once for all. That is attainment of highest spiritual benefit.

BOOK IV

On Isolation

जन्मौषधिमन्त्रतपःसमाधिजास्सिद्धयः ॥ १ ॥

भाष्यम्—देहान्तरिता जन्मना सिद्धिः, औषधिभिः—असुरभवनेषु रसायने-
नेत्येवमादि, मन्त्रैः—आकाशगमनाणिमादिलाभः, तपसा--संकल्पसिद्धिः काम-
रूपी यत्र तत्र कामग इत्येवमादि । समाधिजाः सिद्धयो व्याख्याताः ॥ १ ॥

**Supernormal Powers Come With Birth Or Are Attained
Through Herbs, Incantations, Austerities Or
Concentration. 1.**

Supernormal powers arising at the time of changing the bodily frame show themselves with birth. By herbs, as for example with chemicals in an Asura's (demon's) abode, medicinal powers are acquired. By Mantras or incantations, powers like flying or reducing one's size are attained. By practising austerities, power of fulfilment of wishes, *e.g.* going to any wished-for place etc., is acquired. The powers acquirable through concentration have been explained before (1).

(1) Some of the supernormal powers mentioned in the previous book have been known to have been acquired sometimes without Yogic concentration. With some, the powers manifest themselves with birth, *i.e.* with the process of being embodied in a particular way. For example, powers of clairvoyance or of thought-reading have been found to be produced by particular dispositions. These have nothing to do with Yoga. Similarly, as a consequence of being incarnated in a celestial body as a result of virtuous deeds, the supernormal powers associated with such forms also appear.

Herbs also induce supernormal powers. Some in a state of stupor through the application of anaesthetics like chloroform etc. acquire the power of going out of the body. It has also been reported that by the application of hemlock all over the body

similar power is acquired. Witches were supposed to practise this method. The commentator has mentioned about the abode of demons but nobody knows where it is, but it is certain that supernormal powers on a small scale can be acquired by the application of chemicals. Through the power acquired in a previous birth by constant repetition of Mantras and thus developing will-power, insignificant powers like mesmerism etc. may appear in the present life.

Similarly, by practising severe austerities, superior powers can be acquired. On account of intensive will-power developed thereby, changes might take place in the bodily frame which would conduce to fructify the virtuous latent impressions of an antecedent life. This is how supernormal powers can be attained without Yoga. The powers manifested from birth etc. are the result of Karmāśaya or latencies effectuated through the causes of birth, medicine, incantations etc.

भाष्यम्— तत्र कायेन्द्रियाणामन्यजातीयपरिणतानाम्—

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥

पूर्वपरिणामापाय उत्तरपरिणामोपजनस्तेषामपूर्वावयवानुप्रवेशाद् भवति ।
कायेन्द्रियप्रकृतयश्च स्वं स्वं विकारमनुगृह्णन्त्यापूर्णे धर्मादिनिमित्तमपेक्षमाणा
इति ॥ २ ॥

Of These, The Mutation Of Body And Sense-Organs Into Those Of One Born In A Different Species—Takes Place Through The Filling In Of Their Nature Innate. 2.

The destruction of their former state and the appearance of a new, take place through impenetration of the new constituents. By impenetration the nature innates of the body and the sense-organs assume the form, each according to its own type of mutation (1). In this process of impenetration, they depend upon causes such as virtue etc.

(1) The types of sense-organ and mind found in men are of the human mould. Similarly, there are organs which are appropriate to the nature of the Devas in heaven, of demons in

hell, of animals etc. In the sense-energies of all creatures the nature or mould of all the modifications possible of such types, is inherently present. When one species changes into another then that inherent nature innate which is released by the most appropriate cause, impenetrates into the new form and shapes the instrument accordingly. How that impenetration takes place has been explained in the next Sūtra.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः चेत्रिकवत् ॥ ३ ॥

भाष्यम्—न हि धर्मादिनिमित्तं प्रयोजकं प्रकृतीनां भवति, न कार्येण कारणं प्रवर्त्यते इति, कथन्तर्हि, वरणभेदस्तु ततः चेत्रिकवद्, यथा चेत्रिकः केदारादपाम्पूरणात् केदारान्तरं पिप्पावयिषुः समं निम्नं निम्नतरं वा नापः पाणिनापकर्षति, आवरणं तु आसां भिनत्ति, तस्मिन्भिन्ने स्वयमेवापः केदारान्तरमाप्लावयन्ति, तथा धर्मः प्रकृतीनामावरणमधर्मं भिनत्ति तस्मिन्भिन्ने स्वयमेव प्रकृतयः स्वं स्वं विकारमाप्लावयन्ति । यथा वा स एव चेत्रिकस्तस्मिन्नेव केदारे न प्रभवत्यौदकान् भौमान् वा रसान् धान्यमूलान्यनुप्रवेशयितुं किन्तर्हि सुदृग्गवेधुकश्यामाकादीन्ततोऽपकर्षति, अपक्वष्टेषु तेषु स्वयमेव रसा धान्यमूलान्यनुप्रविशन्ति, तथा धर्मो निवृत्तिमात्रे कारणमधर्मस्य, शुद्ध्यशुद्धयोरत्यन्तविरोधात् । न तु प्रकृतिप्रवृत्तौ धर्मो हेतुर्भवतीति । अत्र नन्दीश्वरादय उदाहार्याः । विपर्ययेणाप्यधर्मो धर्मं बाधते, ततश्चाशुद्धिपरिणाम इति, तत्रापि नहुषाजगरादय उदाहार्याः ॥ ३ ॥

Causes Do Not Put The Nature Into Motion. Only The Removal Of Obstacles Takes Place Through Them.

This Is Like A Farmer Breaking Down The Barrier To Let The Water Flow (The Hindrances Being Removed By The Causes, The Nature Innate Impenetrates By Itself). 3.

Causes like virtuous acts etc. do not bring nature into play. Effect never guides the cause. Then how does this happen? "Like a farmer breaking down a barrier." A farmer wanting to fill a plot of land with water does not push the mass of water with his hands, but only effects a

breach in the ridge separating it from a plot of land of the same or higher level containing water, when water flows automatically into the other plot, so a particular trait, *e.g.* virtue, only breaks down the hostile traits, *i.e.* demerit obstructing the nature innate when it (the mould of virtue) goes by itself to over-fill its appropriate mutations. Or, as a farmer cannot make the sap go into the roots of the corn, but only removes the weeds when the sap automatically goes into the roots, so virtue suppresses or defeats impiety, as virtue and impiety are very much opposed to each other. Virtue is thus not the (direct) cause of bringing about the nature innate (1). In this respect the case of Nandiśwara has been cited as an example. Thus in the opposite count impiety suppresses piety, which is thus not a pure outcome. In this respect the transformation of Nahuṣa into a snake is a case in point.

(1) As a piece of stone can be said to hold in it innumerable forms so each sense-energy can be said to hold the capabilities of innumerable natures. As by removing the unwanted excess, a piece of stone can form any image without any addition, so is the nature innate of sense-energy. As cutting away the superfluity is the cause of emergence of the image, so is the nature of the instrument revealed by the removal of the obstacles. Nature reveals itself by its characteristics. When the characteristic hostile to the nature which is to appear, is destroyed, that nature innate will impenetrate into the sense-organ and shape it accordingly. For example, clair-audience is the nature or characteristic of the divine sense of hearing, whose feature is hearing at a distance. That cannot be acquired by cultivating the human sense of hearing. When however the human sense of hearing is shut out by following the prescribed form of Samyama, divine hearing will manifest itself. Divine hearing is not manufactured thereby, because the cause thereof, *viz.* Samyama upon the relation between the organ of hearing and the Ākāśa, is not its constituent cause. The term 'Dharma' used in the commentary refers to the appropriate cause of manifestation of a particular nature innate, while 'Adharma' means antagonistic causes.

Power of hearing is the cause, and hearing is its effect. Effect does not guide the cause, *i.e.* under the influence of the effect the cause is not guided in producing a result. Therefore only practising hearing, no other form of hearing can be developed. Hearing is not the material cause of the power of hearing.

The power of hearing exists and it can be of different types according to the variations of the three Gunas. If the characteristic of one such variation is suppressed, another will appear in it through impenetration. The human nature is opposed to divine nature. Therefore through the cause, in the shape of suppression of human nature, divine nature manifests itself. To illustrate this point, the maker of the Sūtra has cited the case of the farmer letting in water, while the commentator has mentioned the example of removal of weeds. Cause does not guide nature innate but only defeats the contrary properties, which helps nature to impenetrate and manifest itself.

In the story of Nandiśwara referred to above, he having by his piety and pious acts overcome impiety, his divine nature manifested itself in his present life which changed him into a Deva. Similarly, it is stated in the Purāṇas that King Nahuṣa having suppressed piety through impiety was transformed into a huge snake in his life-time.

भाष्यम्—यदा तु योगी बहून् कायान् निर्मिमीते तदा किमेकमनस्कास्ते भवन्त्यथानेकमनस्का इति—

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥

अस्मितामात्रं चित्तकारणमुपादाय निर्माणचित्तानि करोति, ततः सचित्तानि भवन्ति ॥ ४ ॥

When the Yogin constructs many bodies, have they only one mind or many minds? (In reply to such a question it is a being said—).

**All Created Minds Are Constructed From Pure
'I'-sense Or Ego. 4.**

Taking 'I'-sense (1), which is the cause of the mind, (the Yogin) makes the minds, from which the constructed bodies are provided with minds.

(1) When the mind of a Yogin becomes barren and unproductive as a burnt seed through acquisition of discriminative knowledge, its natural activities cease, precisely because there are no latent impressions. Such Yogins, however, give instructions on spiritual knowledge and piety for the benefit of all creatures. As to how that can be possible it is said that this is done by them with self-created minds, i.e. by their 'I'-feeling, in other words, by their minds which are at the time free from fluctuations and their latencies. These created minds can be stopped at will, that is why they do not collect latencies of nescience and thus do not give rise to bondage.

If, however, the Yogin shuts down the action of the mind with a view to perpetual stoppage, no mind is created any more. But if the Yogin closes the function of the mind for a period, then the mind again emerges into action after that period and aided by it he can bring constructed mind into existence.

This suggests how Īśvara can at the end of each cycle favour those who are qualified for liberation with created mind, vide I-24(4). Just as an archer who wants to shoot an arrow to a short distance exerts only a small amount of power, so a Yogin by exercising a limited amount of power closes the working of the mind for a limited time. Thus Yogins can shut out the working of their minds for a limited period, or for ever, when it would not rise again.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ५ ॥

भाष्यम्—बहूनां चित्तानां कथमेकचित्ताभिप्रायपुरःसरा प्रवृत्तिरिति सर्व-
चित्तानां प्रयोजकं चित्तमेकं निर्मिमीते ततः प्रवृत्तिभेदः ॥ ५ ॥

**One Mind Is The Director Of The Many Created Minds
In Respect Of The Variety Of Their Activities. 5.**

How is it that the intentions of one mind regulate the activities of many minds? The Yogin creates one mind as the director of the many created minds, and this accounts for the difference in activities (1).

(1) Yogins can construct many minds at the same time. The question might then arise—how can many minds be directed in the same way. In reply it has been said that one efficient basic mind might be the director of many minds as one internal mental organ is the director of different Prāṇas and different sense-organs. Of course, it is not possible to look into the working of all minds simultaneously, but the look may be said to be simultaneous exactly as a whirling lighted stick seems to be a wheel of light, or as hundred lotus leaves are simultaneously pierced. When non-serial discriminative knowledge (Tāraka Jñāna—see III-54) is acquired, everything is seen to be simultaneous. In other words, the directing and the many directed minds, as well as their objects, behave as if they were simultaneous. In spite of the fact that the activities of the different minds are different, their order is possible in the above way and there is no overlapping.

To understand how one mind acts on another encased in another body, it has to be borne in mind that the mind is naturally all-pervading (IV-10) and is related to all states; that is why questions on the spatial distance or proximity or intervention with reference to it are meaningless. As the mind of the magician which behaves like the dominant mind, works on the minds of the spectators and produces mass-hypnotism, so does the dominant created mind of a Yogin act on other less powerful minds.

The ability to produce subordinate or constructed minds might be acquired through the power of controlling the senses and the elements or by other means without gaining discriminating discernment, but the minds so created will have the latencies in them. It is thus seen that there are superior and inferior constructed minds. Supernormal powers coming with birth or gained through herbs or chemicals, are of a lower order

and in some cases might be counted as a disease. Powers acquired through austerities or incantations observed with the specific object of acquiring supernormal powers, though a little superior to others, are latency-infected. But the actions of such devotees will no doubt be more Sāttvika in nature than those of the others.

The constructed mind with discriminative discernment and without any latency, is endowed with the highest efficiency, and with that only best work in the shape of imparting instructions on virtue and piety is possible; different kinds of work by his different bodies, like those done by persons who have not acquired discriminative knowledge is not possible. Persons who have mastered experiences and have reached a state of liberation do not, obviously, assume a created mind for the purpose of enjoyment or for destroying the effects of their past deeds.

It should be noted that here mention has been made of one Ego constructing different bodies and their different minds. The root of phenomenal Ego is the 'I'-feeling which is always unitary. As the different functional limbs of the body are guided by the same mind moving about therein like the whirling light appearing as an unbroken wheel of fire, so many bodies with subordinate minds work under the guidance of a master mind. But that does not create many Egos or many Jivas or individuals. Therefore, a successful Yogin creating many minds will have but one Ego and he will thus be called one Jiva or one creature. That different creatures have different egos or 'I'-feelings is a well-established fact, therefore there is no room for supposing that one Jiva becomes many or many Jivas merge into one.

तत्र ध्यानजमनाशयम् ॥ ६ ॥

भाष्यम्—पञ्चविधं निर्माणचित्तं जन्मोषधिमन्त्रतपःसमाधिजाः सिद्ध्यति । तत्र यदेव ध्यानजं चित्तं तदेवानाशयं तस्यैव नास्त्याशयो रागादिप्रवृत्तिर्नातः पुण्यपापाभिसम्बन्धः, क्षोणवत्क्षेत्रत्वाद् योगिन इति । इतरेषां तु विद्यते कर्माशयः ॥ ६ ॥

**Of These (Minds With Supernormal Powers) Those
Obtained Through Meditation Are Without Any
Desires Or Latencies. 6.**

Constructed minds or minds which have attained perfection (1) or supernormal powers are of five varieties, *viz.* obtained with birth, through chemicals, incantations, austerities and concentration. Of these, the mind obtained through meditation is desireless, *i.e.* has no desires or latencies of attachment. That is why it has no connection with (worldly) virtue or vice, and that is how Yogins are free from misery. Others, *i.e.* those who have acquired supernormal powers in other ways, have the latent impressions of their previous actions still left in their minds.

(1) Here the constructed minds referred to, relate to minds which have acquired supernormal powers through incantation etc. The words 'through meditation' used in the Sūtra refers to those acquired through Yogic concentration. No latent impression of Yoga or concentration can exist in a present mind because the very fact of being born indicates that Samādhi had not been attained before. Therefore a mind perfected through Yoga cannot be produced by impenetration of previous latent impressions or nature, but it appears through the impenetration of a nature not experienced before. Other manifestations are born of impressions of previous actions, but Samādhi cannot be had as a result of any action or its impression in a previous birth because if Samādhi is attained in a human birth, there would be no repetition of that birth. When Samādhi is attained, liberation is secured in that birth and there is no more birth with a gross body after that. Thus acquisition of powers to create minds through Yogic concentration, is not the outcome of previous latent impressions. In powers acquired through other means, *i.e.* by virtue of birth and its similars, the person having them exercises those powers involuntarily, whereas in powers acquired through Yogic concentration the case is different as each exercise of power is completely voluntary. In this case the power is employed for the purpose of

destroying passions such as desires, hatred etc. and is thus destructive of latent impressions. This attainment, therefore, is not the result of previous impressions nor does it accumulate impressions. This latter function has been referred to by the commentator.

भाष्यम्—यतः—

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ७ ॥

चतुष्पात्खल्वियङ्कर्मजातिः कृष्णा शुक्लकृष्णा शुक्ला अशुक्लाकृष्णा चेति । तत्र कृष्णा दुरात्मनां, शुक्लकृष्णा वह्निःसाधनसाध्या तत्र परपीडानुग्रहद्वारेण कर्माशयप्रचयः, शुक्ला तपःस्वाध्यायध्यानवर्ता, सा हि केवले मनस्यायतत्वादवह्निः-साधनाधीना न परान् पीडयित्वा भवति, अशुक्लाकृष्णा संन्यासिनां क्षोणवलेशानां चरमदेहानामिति । तत्राशुक्तं योगिन एव फलसंन्यासाद्, अकृष्णं चानुपादानात् । इतरेषान्तु भूतानां पूर्वमेव त्रिविधमिति ॥ ७ ॥

Consequently (that is in view of the fact that a Yogin's mind is free from impressions whereas minds of others are full of them),

**The Actions Of Yogins Are Neither* White Nor Black,
Whereas The Actions Of Others Are Of Three
Kinds. 7.**

Karma is of four species—black, black-white, white and neither white nor black. Of these the work of villains is black, while black-white is brought about by external means and gathers latencies, as it hurts or benefits others. White is of those who are engaged in austerities, religious study and meditation, which being mental subjects are free from external action and thus not likely to injure or benefit others. The last variety, *viz.* neither white nor black Karma is the last phase in the bodily existence of Yogins who have reduced their afflictions. The work of such Yogins is not white (1) on account of their spirit of renunciation, and not black as they refrain from all

prohibited actions. In respect of others, the work is of the other three varieties.

(1) The work of villains is black. The work of ordinary men is black-and-white, because they do good as well as evil. It is difficult to conduct a household without either. Even in the harmless occupation of tilling the soil, lives of insects have to be taken or cattle have to be tortured. In trying to save one's wealth others have to be denied. In these and in many other ways domestic life entails pains to others. At the same time good work can also be done. That is why the work of ordinary men is regarded as black-and-white. The actions of those who are engaged in austerities and meditation alone, or in works independent of external means, are purely white, because causing pain to others is not inevitable in such cases.

The sort of work Yogins do, brings about a cessation of the fluctuations of the mind ; consequently the piety and impiety in the mind also cease. In other words, the latencies of piety or impiety and corresponding conduct ceasing, the works of the Yogins become neither white nor black. As a matter of fact they do not do any evil, while the good works they do, they do without hope of reward and in a spirit of renunciation in order to shut out the spirit of enjoyment. The austerities and religious studies etc. of Yogins are for lessening sorrows, while their renunciation is not for enjoying the fruits of their labour but for developing a spirit of detachment from pleasure and pain and thus preventing the fluctuations of the mind. When Viveka or discriminative discernment is mastered, the actions of the body cease to be the cause of bondage and the fluctuations of the mind having ceased, the works become neither white nor black.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥ ८ ॥

भाष्यम्—तत इति त्रिविधात् कर्मणः । तद्विपाकानुगुणानामेवेति यज्जातीयस्य कर्मणो यो विपाकस्तस्यानुगुणा या वासनाः कर्मविपाकमनुशेरेते तासामेवाभिव्यक्तिः । न हि दैवं कर्म विपश्यमानं नारकतिर्यङ्मनुष्यवासनाभिव्यक्तिनिमित्तं भवति, किन्तु दैवानुगुणा एवास्य वासना व्यज्यन्ते । नारकतिर्यङ्मनुष्येषु चैवं समानश्चर्चः ॥ ८ ॥

**Thence (From The Other Three Varieties) Are Manifested
The Subconscious Impressions Appropriate to Their
Consequences. 8.**

The word 'Thence' refers to the other three varieties of Karma. Tadvipākānugūṇa = the aftereffects of a work give rise to subconscious impressions which follow the pattern of feeling produced by the experience of the work and remain collected in the mind, which are manifested when the time comes. Divine work does not result in bringing out the subconscious impressions of hellish, animalish or human actions, but only brings up the appropriate divine impressions. Same rule applies to the subconscious impressions relating to hellish, animalish or human actions (1).

(1) Latent impressions of deeds which produce result afterwards, are called Karmāśaya; while the impression of the feeling created by going through the experience of particular births, life, and of pleasure and pain, as a result of the latent impression of deeds, is called Vāsanā or subconscious affective imprint. The comments in Sūtra II-12 should be seen in this connection. Take for instance one who has got life as a human being as a result of his previous actions; he goes over his allotted span while enjoying various pains and pleasures. The impressions acquired in his course of existence as a human being, i.e. of the body and the organs having the human nature and form, of the human span of life, and of pleasures and pains go to form the human Vāsanā. The latent impressions of the works done during lifetime are the Karmāśayas. Suppose, he did a lot of animalish work in the lifetime, as a result of which he is next born as an animal, he, however, retains his human Vāsanā. In this way, innumerable Vāsanās are accumulating in the mind. If a man has some Vāsanās of animal of a previous birth, the animalish actions of this human life will impel the manifestation of those animal Vāsanās. That is why it has been said that Karmāśaya or latent impression of action manifests the appropriate Vāsanā or subconscious impression of appropriate affective attachments. The nature of that attachment regulates

the birth and the enjoyment of pleasure and pain therein. For example, a dog enjoys licking, a man enjoys similar pleasure differently. If on account of good work done in human life, pleasure is vouchsafed in a dog-life that pleasure will be enjoyed in a dog's way. The outcome of Vāsanā is memory. Memory here refers to the memory of births, longevity and of enjoyment and suffering. Memory of births means memory of the body and of the nature of the instruments of action of a particular form of life. Memory of longevity refers to the memory of the duration of existence in a particular form. The last refers to the memory of enjoyment and suffering in a particular form of life. Memory is a sort of knowledge or modification of the mind. For each modification there is associated feeling of enjoyment or suffering. Therefore for each memory of enjoyment, that memory is shaped by the latent impression of a previous such experience and that is the Vāsanā or subconscious impressions of that feeling. Same is the case with longevity Vāsanā and Vāsanā of particular births and species.

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरैकरूपत्वात् ॥ ८ ॥

भाष्यम्—वृषदंशविपाक्षोदयः स्वयञ्जकाञ्जनाभिव्यक्तः स यदि जातिशतेन वा दूरदेशतया वा कल्पशतेन वा व्यवहितः पुनश्च स्वयञ्जकाञ्जन एवोदियाद् द्रागित्येव पूर्वानुभूतवृषदंशविपाकाभिसंस्कृता वासना उपादाय व्यज्येत् । कस्मात्, यतो व्यवहितानामप्यासां सदृशं कर्माभिव्यञ्जकं निमित्तोभूतमित्यानन्तर्यमेव, कुतश्च, स्मृतिसंस्कारयोरैकरूपत्वात्, यथानुभवास्तथा संस्काराः, ते च कर्म-वासनानुरूपाः । यथा च वासनास्तथा स्मृतिः, इति जातिदेशकालव्यवहितेभ्यः संस्कारेभ्यः स्मृतिः स्मृतिश्च पुनः संस्कारा इत्येते स्मृतिसंस्काराः कर्माशयवृत्तिलाभ-वशात् व्यज्यन्ते । अतश्च व्यवहितानामपि निमित्तनैमित्तिकभावानुच्छेदा-दानन्तर्यमेव सिद्धमिति ॥ ८ ॥

On Account Of Similarity Between Memory And Corresponding Latent Impressions, The Subconscious Impressions Of Feelings Appear Simultaneously Even When They Are Separated By Birth, Space And Time (1). 9.

The fruition of actions involving birth as a cat, when put in motion by the causes of their manifestation,

will take place simultaneously even though they might have taken place after an interval of a hundred births, at a great distance or many eons before, because, although separated from each other, all actions of the same nature involving birth as a cat will be set in motion. Their simultaneous appearance happens on account of affinity between memory and latent impressions. As the feeling is, so is its latent impression. They again correspond to the subconscious impressions of Karma Vāsanā. And as the subconscious impression of the feeling produced by an action is, so is its memory. Thus from latent impressions, though separated by births, space and time, memory arises and from such memory again arise latent impressions. That is how memory and impressions manifest themselves, being brought into play by Karmāśaya or latent impressions of actions. Thus even though separated, there is sequential non-interruption because there is no break in the relation of cause and effect.

(1) As the impression of a feeling experienced long ago at a far off place, emerges in the mind at once when there is an exciting cause, so does Vāsanā. Even though much time might have elapsed after the collection of a latent impression, its recollection does not take time at all but it rises immediately. Effort to recollect might take time but when the memory comes, it comes at once. The intervening impressions do not cause any intervention in the memory. This has been explained by the commentator with the help of an illustration. For example, in the case of intervention of births in different species one is born as a man and then, on account of evil deeds done, he being born as an animal hundred times, is born a man again. In spite of the intervention of a hundred animal births, the human Vāsanā will come up to the surface when he is born a man. Similarly in the case of intervention of space and time. The reason for this is the affinity between latency and memory. As the latency is, so is the memory. Memory is the feeling of the latent impression. As the cognitive transformation of the latent impression is memory so the two must be unmediated.

The manifestation of Vāsanā is caused by Karmāśaya. From that arises clear memory. Karmāśaya is the unfailing cause of memory. Thus from latency arises memory, and from memory latency is formed, and so the cycle goes on.

तासामनादित्वं चाशिषो नित्यत्वात् ॥ १० ॥

भाष्यम्—तासां वासनानामाशिषो नित्यत्वादनादित्वम् । येयमात्माशीर्मा न भूवं भूयासमिति सर्वस्य दृश्यते सा न स्वाभाविकी, कस्मात्, जातमात्रस्य जन्तोरननुभूतमरणधर्मकस्य द्वेषदुःखानुसृतिनिमित्तो मरणत्रासः कथं भवेत् ? न च स्वाभाविकं वस्तु निमित्तमुपादत्ते तस्मादनादिवासनानुविद्धमिदं चित्तं निमित्तवशात् काश्चिदेव वासनाः प्रतिलभ्य पुरुषस्य भोगायोपावर्त्तत इति ।

घटप्रासादप्रदीपकल्पं संकोचविकाशि चित्तं शरीरपरिमाणाकारमात्रमित्यपरे प्रतिपन्नाः, तथा चान्तराभावः संसारश्च युक्त इति । वृत्तिरेवास्य विभुनः संकोचविकाशिनौ इत्याचार्यः । तच्च धर्मादिनिमित्तापेक्षम् । निमित्तं च द्विविधं बाह्यमाध्यात्मिकं च, शरीरादिसाधनापेक्षं बाह्यं स्तुतिदानाभिवादानादि, चित्तमात्राधीनं श्रद्धाद्याध्यात्मिकम् । तथा चोक्तम्, “ये चैते मैत्र्यादयो ध्यायिना विहारास्ते बाह्यसाधननिरनुग्रहात्मानः प्रकृष्टं धर्ममभिनिर्वर्तयन्ति ।” तयोर्मानसं वलीयः, कथं, ज्ञानवैराग्ये कैनातिशय्येते, दण्डकारण्यं चित्तबलव्यतिरेकेण कः शरीरेण कर्मणा शून्यं कर्तुमुत्सहेत, समुद्रमगस्त्यवद्वा पिबेत् ॥ १० ॥

**Desire For Self-Welfare Being Everlasting It Follows That
The Subconscious Impression From Which It Arises
Must Be Beginningless. 10.**

In every creature there is a desire for self-welfare such as “I may not be non-existent, let me live for ever”. This desire cannot be spontaneous, *i.e.* without a cause. How can a creature just born which has not experienced death before, have fear of death, which is due to a memory of aversion and sorrow regarding death ? What is essential does not require a cause to come into being (1). This shows that the mind is filled with eternal Vāsanā, which manifests for causing experiences of the individual on the occurrence of an appropriate cause. Some (2) hold that

mind is shaped by the dimensions of the body like the light of a lamp which contracts if the lamp is placed in a pot and spreads if placed in a palace (hall). In their opinion this explains how there may be a middle state or how the mind gives up one body, takes up another and fills up the gap between them (between death and rebirth), it also explains Samsāra or the cycle of births. Āchārya (Sage) says that it is the modification of the all-pervading mind (and not the mind itself) that is of the nature of contracting and expanding, and what causes such contraction and expansion are virtue and its similars. This exciting cause is twofold, viz. external and internal (or relating to the self). The external ones presuppose the body and its similars as their condition, worship, charity, adoration etc. exemplify them. The internal ones have the mind only as their condition. Reverence etc. illustrate them. It has been said by Āchārya in this connection, "Friendliness (universal amity) etc. are the favourite contemplations of the Yogins. They are independent of external activity and are therefore the purest of all Dharmas or meritorious actions." Of the two causes, the mental ones (3) are stronger, because what can be superior to knowledge and renunciation? Whoever can by physical force alone, without the help of will-power, empty out Dandakāraṇya (a forest) or drink off a sea like sage Agastya?

(1) The essential does not require a cause to arise. It is seen that fear is caused through recollection of sorrows. Horror of death is a sort of fear. There must be a cause for it. Therefore it cannot be essential. To justify fear of death, experience of sorrow at death before must be admitted. Thus previous births have also to be admitted. The subject apprehending, apprehension and objects to be apprehended outline the essential nature of a creature. They are not produced by any cause during life-time.

'Āśī' or desire for self-welfare is a feeling arising out of a desire to live and not to be non-existent. It is eternal and is present in all creatures. From that it is established that 'Āśī' is eternal and was there in the past, is there now, and will be present in future. This follows inductively. As 'Āśī' is eternal and there has been no deviation from it at any time, Vāsanā is also eternal. As there was 'Āśī' in the past, there must have been corresponding births and cycle thereof, from which we must admit that Vāsanā is also eternal. Some people explain that fear of death is the result of an instinct. Instinct means untaught ability or a faculty which is noticeable from birth. But this does not say anything about the origin of instincts. Evolutionists hold that it is inherited. According to them in the beginning life takes the form of an unicellular creature called amoeba. After all, it is not denied that there is such a thing as instinct or untaught ability, but that does not explain whence it has come. This has been gone into in greater detail in connection with Sūtra II-9 (2).

(2) Incidentally, the magnitude of the mind has been spoken of. According to some, the mind is like a lamp in a pot or in a palace (hall). It assumes the form of the body it inhabits. Vijñāna Bhikṣu says that it is the view of some Sāṃkhya philosopher, but that is not correct. Yogācārya says it is all-pervading as it has no spatial extent. Mind which has acquired supernormal powers through discriminative discernment can take in everything knowable at the same time and therefore it is regarded as all-pervading. Mind is not all-pervading like the sky, because the sky is only external space. Mind on the other hand is only power of knowing without any extent in space. Its connection with infinite external things is always existing and they may become clearly knowable when properly brought to the mind, that is why it is everywhere as the faculty of knowing is limitless. Only the modifications of the mind contract and expand. That is why the mind appears as limited. Knowledge takes place in limited instalments with ordinary persons while with Yogins of supernormal powers it works as all-illuminating. Thus it follows that mind itself is all-pervading, but its modifications admit of contraction and expansion.

(3) The causes which bring about the manifestation of Vāsanā have been analysed by the commentator. The cause in this case is the latent impression of actions. The works produced by the effort, *i.e.* the activities of the sense-organs, of the organs of action and of the body, as also their latencies, are the external causes, while the activity of the internal instruments and their latent impressions are the internal causes or mental work. The commentator has emphasised the point that mental action is the stronger.

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेषामभावे तदभावः ॥ ११ ॥

भाष्यम्—हेतुः धर्मात् सुखमधर्माद्दुःखं सुखाद्रागो दुःखादद्वेषः, ततश्च प्रयत्नः, तेन मनसा वाचा कायेन वा परिस्पन्दमानः परमनुगृह्णात्युपहन्ति वा, ततः पुनः धर्माधर्मौ सुखदुःखे रागद्वेषौ इति प्रवृत्तमिदं षडरं संसारचक्रम् । अस्य च प्रतिक्षणमावर्त्तमानस्याविद्या नेत्री मूलं सर्वक्लेशानाम् इत्येष हेतुः । फलन्तु यमाश्रित्य यस्य प्रत्युत्पन्नता धर्मादेः, न ह्यपूर्वोपजनः । मनस्तु साधिकारमाश्रयो वासनानां, न ह्यवसिताधिकारं मनसि निराश्रया वासनाः स्यादुमुत्सहन्ते । यदभिसुखीभूतं वस्तु यां वासना व्यनक्ति तस्यास्तदालम्बनम् । एवं हेतुफलाश्रयालम्बनैरेतैः संगृहीताः सर्वा वासनाः, एषामभावे तत्संश्रयाणामपि वासनानामभावः ॥ ११ ॥

On Account Of Being Held Together By Cause, Result, Substratum And Supporting Object, Vāsanā Disappears When They Are Absent. 11.

From a cause like virtue pleasure or happiness results ; from impiety pain or misery ; from happiness attachment, and from misery hatred ; then from attachment and hatred effort and from effort results action in the form of mental and bodily movements or of words, and thus creatures benefit or injure others ; from that again arise piety and impiety, happiness and misery, attachment and hatred. Thus revolves constantly the six-spoked wheel of birth and rebirth (worldliness). The motive power of this

perpetually moving wheel is nescience which is at the root of all misery. Thus the process mentioned above is the cause. Result is that motive with which or aiming at which, piety, impiety etc. arise. (In reply to a question, how it is possible for Vāsanā as cause to be held together by its effect, the commentator says.) Nothing which did not exist can come into being (*i.e.* effect is present in a subtle form in the cause and that is how the effect can be the receptacle of a cause). A mind prone to fluctuation is the refuge of Vāsanā, because it being without a substratum to support, it cannot reside in a Chitta in which this proneness is destroyed. The object, guided by which Vāsanā is manifested, is called its support. Thus cause, result, substratum and supporting object hold together Vāsanā and when they disappear the Vāsanās collected by them also disappear.

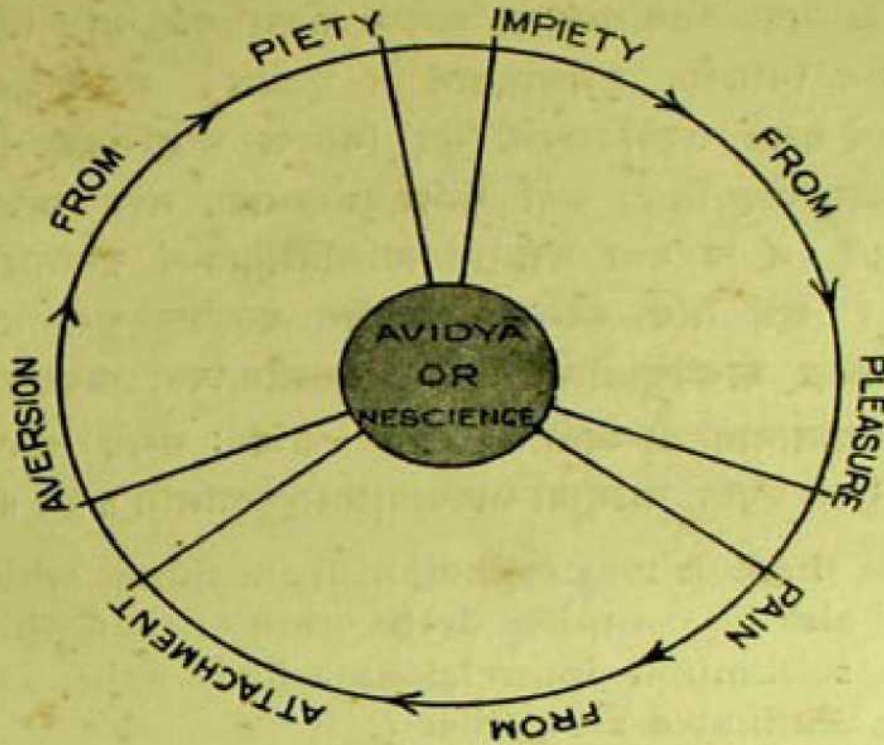
(1) Vāsanās are collected by or associated with cause, result, base and support. The fluctuations rooted in nescience, *i.e.* the wrong cognitions, are the cause of Vāsanā. The latent impression of experience derived from the feeling created by being born in a particular species of creation, living therein for a particular length of time, and the pleasure and pain experienced therein, is Vāsanā. The cause of birth, span of life and experience, is good or evil deeds. The cause of deeds is nescience in the shape of attachment, aversion etc. Thus nescience is the root cause and this is how the root cause has kept together the Vāsanās. The consequence of Vāsanā is memory, *i.e.* some modification of the mind, by being cast in the mould of Vāsanā it gives rise to pleasure or pain which leads to an effort towards good or evil deeds. Previously the commentator has said that the latent impression of the memory of a feeling is Vāsanā. Piety and impiety manifest themselves holding on to memory shaped by the Vāsanā of previous births, longevity and experience. Memory again creates Vāsanā, so memory collects Vāsanā. Thus does memory of happiness gather desire for happiness. The expression 'Puruṣārtha' means the object of

Puruṣa in the shape of pleasure or pain or of liberation, and this is not the outcome of Vāsanā or subconscious impression of past feelings alone, but of the result of knowing the knowables also. Birth, longevity and experience are the results of Karmāśaya and not of Vāsanā. Thus memory only is the result of Vāsanā.

The abode of Vāsanā is the Chitta in its state of authority or so long as its authority or activity lasts. When inclination to activity is finished through acquisition of discriminative discernment, the mind remains full of that knowledge only and thus there is no room for desires arising out of nescience. When it is learnt that the true nature of Puruṣa is nothing but absolute consciousness, then a memory of the form as 'I am a man' or 'I am a cow' becomes impossible because the memory thereof is destroyed and cannot revive that nescient impression. Thus a mind which has finished its activity cannot be the abode of Vāsanā while an authoritative mind, or mind which has not acquired discriminative discernment is the habitation of Vāsanā.

Although Karmāśaya is the cause of appearance of Vāsanā, it appears as of objects like light, sound etc. and in the shape of birth, longevity and experience; that is why those objects are considered as the props of Vāsanā. Sound reveals the subconscious impression of hearing, that is why sound is the prop of the Vāsanā of hearing. Thus Vāsanā is held together by nescience, memory, authoritative Chitta and objects. When they disappear, the Vāsanā also ceases. Uninterrupted discriminative discernment is the cause of the cessation of nescience etc. When discriminative knowledge dawns on the mind, its knowledge of objects, its inclination to activity due to the Guṇas, memory of Vāsanās and nescience are stopped, consequently Vāsanā is destroyed. It might be questioned why it is necessary to mention all the others when the destruction of nescience brings about the cessation of others. It should be understood in this connection that nescience is not killed outright. After shutting out knowables etc. when the root cause in the shape of nescience is reached, then that nescience should be destroyed. That is why it is necessary to know the collecting agents of Vāsanā, and to try to weaken them.

The six-spoked wheel of the round of birth and death, i.e. worldliness



A creature does an act of piety or impiety prompted by attachment or aversion. From attachment to happiness one does a pious act or does an impious act in the shape of oppressing others. Similarly, from aversion one does both pious and impious acts for removal of sorrow. From pious acts come more happiness and less sorrow, while from impious acts come more sorrow and less happiness. From happiness arises attachment to objects which give happiness and hatred towards things which hinder pleasure. From sorrow comes hatred towards objects which cause sorrow and attachment towards objects which are antagonistic to sorrow. At the root of all is nescience or delusion in the shape of wrong knowledge. This is how the wheel of birth and rebirth is revolving.

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भाष्यम्—नास्त्यसतः सम्भवो न चास्ति सतो विनाशः, इति द्रव्यत्वेन सम्भवन्त्यः कथं निवर्तिष्यन्ते वासना इति—

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ १२ ॥

भविष्यद्द्रव्यव्यक्तिकमनागतम् अनुभूतव्यक्तिकमतीतं स्वव्यापारोपाकृढं वर्तमानम् । त्वयं चैतद्वस्तु ज्ञानस्य ज्ञेयं, यदि चैतत्स्वरूपतो नाभविष्यन्नेदं

निर्विषयं ज्ञानमुदपत्स्यत, तस्मादतीतानागतं स्वरूपतः अस्तीति । किञ्च भोगभागीयस्य वापवर्गभागीयस्य वा कर्मणः फलमुत्पित्सु यदि निरुपाख्यमिति तदुद्देशेन तेन निमित्तेन कुशलानुष्ठानं न युज्येत । सतश्च फलस्य निमित्तं वर्त्तमानौकरणे समर्थं नापूर्वोपजनने, सिद्धं निमित्तं नैमित्तिकस्य विशेषानुग्रहणं कुरुते, नापूर्वमुत्पादयति । धर्मी चानेकधर्मस्वभावः, तस्य चाध्वभेदेन धर्माः प्रत्यवस्थिताः । न च यथा वर्त्तमानं व्यक्तिविशेषापन्नं द्रव्यतोऽस्त्येवमतीतमनागतं वा । कथं तर्हि, स्वेनैव व्यङ्ग्येन स्वरूपेण अनागतमस्ति, स्वेन चानुभूतव्यक्तिकेन स्वरूपेणातीतमिति वर्त्तमानस्यैवाध्वनः स्वरूपव्यक्तिरिति, न सा भवति अतीतानागतयोरध्वनोः । एकस्य चाध्वनः समये द्वावध्वानौ धर्मिसमन्वागतौ भवत एवेति, नाऽभूत्वा भावस्त्रयाणामध्वनामिति ॥ १२ ॥

Since there is no production from things which do not exist, and also no complete destruction of that which exists, how can subliminal impressions which exist as positive things be eliminated altogether ?

The Past And The Future Are In Reality Present In Their Fundamental Forms, There Being Only Difference In The Characteristics Of the Forms Taken At Different Times (1) 12.

A thing which will appear later is said to be of the future. It is said to be of the past when its manifestation has already been experienced. The present is that which is now occupied with its own functions. This threefold aspect is the subject of knowledge. If the past and future things had not existed in their special forms then the knowledge of the past and the future would have been objectless, but there can be no objectless knowledge. Therefore the past and the future things are present in their own forms, which are really in existence in a subtle form in the causes, of which they are the effects. Moreover, if the resultant effects of the deeds giving experience or salvation were unreal, then nobody would have engaged themselves in their pursuit. Cause can only bring forth to the present

what is already in existence ; it can never produce what is altogether non-existent. Only a present, *i.e.* existent cause can bring out an effect in its present perceptible form, it cannot produce anything non-existent. An object has many characteristics, and they are situated, so to say, in the different periods of time. While the present characteristics are the concretised individuating manifestations (2) of the object, the past and future ones are not so. Then how are they present ? The future is present in the shape in which it is about to come, while the past is present in the feelings experienced before. The present is manifest in its own true colour while the past and future are not so. At the time of appearance of one phase, the characteristics of the other two phases lie dormant in the things. Thus there being no non-existence, the threefold aspect of a thing is proved, *i.e.* it happens because the aspects do exist, and not because they are absent.

(1) That the past and the future are real states is proved by the fact of the knowledge of the past and future. Apart from the case of Yogins, there are many examples of past and future knowledge. There must be an object for a knowledge. There is no instance of objectless knowledge, it is inconceivable or absurd. Thus if there is knowledge, there must be an object for it. Knowledge of the future has thus an object of it. It should therefore be admitted that a future object does exist. Thus it must be admitted that the past object also exists. Now it has to be demonstrated how the past and future states exist. There are three forms of existent things, *viz.* as an object, as mutation, and as energy. Of these, mutation changes things, thus mutation is the cause of change. What we call an entity, *i.e.* an object, though that is based on mutation, it is to be admitted that there is something to which the mutation belongs, that something is the basic object or entity. Hardness etc. are unseen activities. Mutation is visible action. Visible action is the cause while manifestation due to unseen action or appearance as a steady object, is the effect. The mutation into effect through

the action of the cause, is the characteristic of change pertaining to an object. The transfer from one potential state to another is the characteristic of the action of cause. Visible gross activity is the collective knowledge of the subtle momentary ones. Light, sound etc., are like that. Thus gross objects like pot etc. are the collective knowledge of innumerable subtle activities taking place in quick succession like a wheel of fire. From potentiality to activity as cause, from this cause to knowledge or a sentient state, and the relapse of the sentient state to a state of potentiality or latency—this flow of change is the basic nature of the phenomenal world. That is the subtlest form of all gross objects and the senses, which are known as Sattva, Rajas and Tamas principles. (See next Sūtra.)

Conception of change is thus knowledge of an action or the manifest result of an action. As there is change in our internal instruments of reception, so are there changes in the phenomenal world. According to the Sāṃkhya philosophy external thing are due to the action of the mind of a particular being or basically the product of the mind. When latent impressions existing in our minds are added to sentience, *i.e.* to our intellect, they develop into an object as recollection and that process of development we call change; the changes in the phenomenal world are basically of the same nature.

The change arising out of the contact of external action and mental action is knowledge of an object. In ordinary conditions our limited idea of the mind due to gross conception, cannot take in either the fine mutations taking place at imperceptible intervals or such innumerable changes. The perception in quanta of momentary changes taking place around us, is the nature of the ordinary human instruments of reception. That reception in small quantities is perception or knowledge of an object. In ordinary mutations through ordinary causes both the cause and the effect are perceived in quanta. It has been stated before that the manifestation of the potential state in the form of mutation or action, is change. Because no estimate can be formed of all possible changes, they are innumerable. Although innumerable, we receive them in small instalments by the narrow method of cause and effect. That is why we imagine that what we have

taken in is past, what we are now taking in is present and what is possible to be taken in later is future. When the limitation of the power of knowledge is removed by *Samnyama*, all possible collections of all the momentary changes come within the power of knowledge simultaneously, which reveals both the cause and effect, *i.e.* produces knowledge of the past and the future, or in other words, everything appears to be present.

What is stated above in respect of external objects is also applicable to internal states. That is why the maker of the *Sūtra* has said that the past and the future are really present in a subtle form, but taking into consideration the variations in time, we consider that they are not present, *i.e.* they were present or will be present.

Time is only a wordy concept, which we use in respect of a thing which is non-existent. By reference to this concept we consider a thing as not existing. Taking a thing in a limited way on account of the limited nature of the power of knowledge, is the reason for the division of time. An omniscient being has no past or future, everything is present to him. Non-existence is simply not seeing a thing as present. What exists but which on account of its subtleness cannot be seen, is past or future.

In the last *Sūtra* reference has been made to the disappearance of *Vāsanā*; that means only its submergence in a subtle form into its cause. When it submerges it does not come into the path of knowledge nor is it overseen by the *Puruṣa*. This *sūtra* has been enunciated to prove that what exists never becomes a nonentity, and what is non-existing can never become a real entity. It has been demonstrated above that change of state only gives the appearance of non-existence. (See II 1-7.) Absence of *Vāsanā* thus implies its existence for ever in an unmanifested state.

(2) The three states of past, present and future have been explained above in reference to the constituent principles. This can also be demonstrated by reference to ordinary objects. A clod of earth can be a pot or pan as the potter may wish. Therefore the pot and the pan can be said to exist in the clod of earth. To bring forth the property of pot-ness the efficient cause in the shape of the potter's will, industry, desire for money, energy and

knowledge is necessary. That is why the commentator has said that a cause is able to bring forth an unmanifestedly existent state as a manifest object. It may be argued in this connection that it is admitted that on the formation of the pot, the clod of earth changes shape, and does not disappear altogether, but it assumes a shape which it had not had before and that the unreal does not appear but there is taking in of a new form, then how can that be the object of future knowledge? It has been stated before that mutation is nothing but potentiality made known. Modification of the ordinary intellect manifests the potential state slowly; that is why the potter by slowly exercising his will, gives expression to the shape which was in an unmanifested state. Thus the knowledge of the cause in the shape of the potter's will and of the possibility of the clod of earth, coming into contact with each other is the manifestation of the pot or a knowledge of the presence of the pot. Change of form is also knowledge of a form of energy.

If the power of knowledge is so developed that the entire energy of the potter can be known and all the properties of the clod of earth can be known, then the manifold contacts of these two can also be known, as well as all the sequences that are known to an ordinary intellect. It has been stated before that mind in itself is all-pervading, so it always has contact with everything, but its modifications being limited by its kinship with body, knowledge comes through a narrow channel. For example, when we look at the sky at night, the rays of all the stars and planets enter into our eyes but on account of our limited visual powers we do not see all of them, but only the bright ones. Similarly, when the grossness is removed from our intellect, and the Sāttvika or sentient faculty is cleared of dross and reaches its highest form, then all objects past, present and future would exhibit themselves before the mind's eye at the same time and everything will be present.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

भाष्यम्—ते खल्वमो ब्रह्मज्ञानो धर्मा वर्तमाना व्यक्तात्मानोऽतीतानागताः
सूक्ष्मात्मानः षड्विशेषरूपाः । सर्वमिदं गुणानां सन्निवेशविशेषमात्रमिति

परमार्थतो गुणात्मानः, तथा च शास्त्रानुशासनं “गुणानां परमं रूपं न दृष्टिपथ-
मृच्छति । यत्तु दृष्टिपथं प्राप्तं तन्मायिव सुतुच्छकम्” इति ॥ १३ ॥

**Characteristics, Which Are Present At All Times, Are
Manifest, Subtle And Are Composed Of Three
Guṇas. 13.**

Of the three-phased characteristics, the manifest state is called the present. In the past and the future states they are in six unspecialised (1) subtle forms. These phenomenal forms and their properties are but special dispositions (2) of the Guṇas, as primarily they are nothing but Guṇas. That is why it has been stated in the Śāstras : “The ultimate nature of the Guṇas is never visible ; what is seen is extremely ephemeral like an illusion”.

(1) The characteristics which are visible or present are said to be in a manifested state. Objects which are manifested as present are the sixteen modifications of the Guṇas, *viz.* the five Bhūtas, the five sense-organs, the five functional organs, and the mind. Their previous state and what they will be hereafter, or in other words, their past and future states, are their subtle states. Therefore the subtle state would be the five Tanmātras and Asmitā or the dynamic Ego. Of course this is from the point of view of the nature of things. From a material point of view a clod of earth is the manifested or present state, while a pot would be its past or future subtle state.

(2) From the fundamental point of view, everything is made up of the three Guṇas, Sattva, Rajas and Tamas which are respectively the Sentient, the Mutative and the Static faculties. Looking at everything from this standpoint, liberation or extreme cessation of the threefold misery has to be attained. The state of equilibrium of the three Guṇas is their unmanifested state. Gross and subtle states are their unbalanced conditions. The manifest states are visible but on account of their being productive of misery they should be shunned ; they are insignificant, brittle and illusory. This proposition has been supported by a statement quoted from the Śaṣṭitantra Śāstra framed by Vārṣa-
ganya.

भाष्यम्—यदा तु सर्वे गुणाः कथमेकः शब्दः एकमिन्द्रियमिति—
परिणामैकत्वाद्वस्तुतत्त्वम् ॥ १४ ॥

प्रख्याक्रियास्थितिशीलानां गुणानां ग्रहणात्मकानां करणभावेनैकः परिणामः
श्रोत्रमिन्द्रियं, ग्राह्यात्मकानां शब्दभावेनैकः परिणामः शब्दो विषय इति ।
शब्दादीनां मूर्तिसमानजातीयानामेकः परिणामः पृथिवौपरमाणुस्तन्मात्रावयवः,
तेषाञ्चैकः परिणामः पृथिवौ गौर्वृक्षः पर्वत इत्येवमादिः । भूतान्तरेष्वपि
स्नेहौष्ण्यप्रणामित्वावकाशदानान्युपादाय सामान्यमेकविपाकारम्भः समाधेयः ।

नास्त्यर्थो विज्ञानविसहचरोऽस्ति तु ज्ञानमर्थविसहचरं स्वप्नादौ कल्पित-
मित्यनया दिशा ये वस्तुस्वरूपमपङ्गुवते ज्ञानपरिकल्पनामात्रं वस्तु स्वप्नविषयोपमं
न परमार्थतोऽस्त्येति ये आहुः ते तथेति प्रत्युपस्थितमिदं स्वमाहात्म्येन वस्तु
कथमप्रमाणात्मकेन विकल्पज्ञानबलेन वस्तुस्वरूपमुत्सृज्य तदेवापलपन्तः शब्देय-
वचनाः स्युः ॥ १४ ॥

But if all objects are products of the three Guṇas, then
how can there be a single perception as 'one sound Tan-
mātra', 'one sense-organ (as ear, eye etc.)' ?

**On Account Of The Co-Ordinated Mutation Of The Three
Guṇas, Objects Appear As One. 14.**

Receptive Guṇas with the three properties of cognition,
activity and retentiveness, mutate into an instrument of
reception, *e.g.* the organ for reception of sound. Similarly,
objective Guṇas undergo modification as sound manifesting
into a sound object. The modifications of the various
Tanmātras such as sound Tanmātra, smell Tanmātra etc.
into tangible states, form the various Bhūtas or elements
such as Śabda Bhūta, Kṣiti Bhūta (1) etc. each according to
the appropriate Tanmātra. In the same way from the
mutation of those Bhūtas and their phenomenal conglom-
eration, are formed earth, cow, tree, hill etc. In respect
of the other Bhūtas (gross elements) according to their
respective properties of fluidity, warmth, mobility and

voidness similar conclusions about their particular unified states may be made.

An object prior or posterior to cognition is non-existent, as in dreams and similar forms of consciousness there is consciousness without any object. The thinkers who use such an argument and rule out the objective world, and hold that objects are consciousness-constructions and like dream-objects have no anoetic being, how can they who dispute the existence of objects that appear by virtue of their existence (2), and so put trust on illogical wild imagination, be believed ?

(1) The root of all things is the three Guṇas. How can a thing composed of these three be regarded as one, question some. To answer that query this Sūtra has been propounded. Guṇas though three in number are inseparable. Sattva Guṇa does not become cognisable without Rajas and Tamas. The same is the case with Rajas and Tamas. It has been said before that a modification is nothing but transformation of the potential state (inertia, *i.e.* Tamas) being activated (movement, *i.e.* Rajas) into perception (sentience, *i.e.* Sattva). Thus in all mutations the three constituent principles of sentient, mutable and static properties must be present. In other words, though different, the three act in unison and produce a change, and this is their nature. That is why the product of the change is regarded as one object. Take for example knowledge of sound. In it there is potentiality, activity and sentience, otherwise knowledge of sound would not be possible. But the sound is not regarded as three different things but as one. That is how on account of unity in mutation things are regarded as one.

Tanmātra-avayava—those whose component parts are the Tanmātras, *e.g.* Kṣiti Bhūta.

(2) The framer of the Sūtra has admitted the existence of (extramental) substance. This controverts the theory of the Vaināśikas (a class of Buddhists). The commentator has elucidated this point, though the Sūtra does not go into this.

The Vijñānavādins or the Idealists (a Buddhist sect) argue

that when there is no perception there is no awareness of the existence of external objects, but that when there is no external object, there may be knowledge of it, as for example in a dream one can have knowledge of colour, taste etc. Therefore there is no substance outside perception and outside objects are figments of imagination. (That which is outside the sense-organs and whose action produces knowledge is the basic substance.) The fallacy in the above-mentioned argument is now being shown. It is true that knowledge of outside object is not possible without perception because without the power of perception there can be no knowledge. But it is not true that there can be knowledge of an outside object without an object. In dream there is no perceptive knowledge of an outside object but the knowledge is that of the latent impressions of the external objects. There is no instance of such perception without once coming in contact with an activity external to the senses. For example, a person born blind can never dream of light. Imaginary concepts are the only proofs adduced by the Idealists. Sun, moon, earth etc. which exist phenomenally and prove their existence by virtue of their presence are attempted to be disproved by them by a few wordy concepts. When they are asked how the phenomenal world came into being, they say that there is no reality in it, it is an illusion. In their view the cause is non-existent, so is the effect. Such are their wordy delusions.

From a spiritual view-point two views about things must be admitted, one avoidable and the other acceptable. Misery and causes of misery which are mutable objects are to be avoided, while that which is acceptable is everlasting, pure, all-knowing and liberated. As long as the spiritual path is followed, things to be avoided and things to be accepted have both to be taken. When salvation is attained, spiritual view-point disappears, and the distinction between things to be avoided and things to be accepted also disappears. That is why the commentator has stated that spiritually impersonal forsakable objects do exist. What remains when the ultimate goal is attained is the absolute cogniser which is beyond ordinary comprehension.

भाष्यम्—कुतश्चेतदन्याय्यम्—

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ १५ ॥

वहुचित्तावलम्बनौभूतमेकं वस्तु साधारणं, तत्खलु नैकचित्तपरिकल्पितं नाप्यनेकचित्तपरिकल्पितं किन्तु स्वप्रतिष्ठम् । कथं, वस्तुसाम्ये चित्तभेदात् धर्मापेक्षं चित्तस्य वस्तुसाम्येऽपि सुखज्ञानं भवति, अधर्मापेक्षं तत एव दुःख-ज्ञानम्, अविद्यापेक्षं तत एव मूढज्ञानं, सम्यग्दर्शनापेक्षं तत एव माध्यस्थ्य-ज्ञानमिति । कस्य तच्चित्तेन परिकल्पितं—न चान्यचित्तपरिकल्पितेनार्थेनान्यस्य चित्तोपरागो युक्तः, तस्माद् वस्तुज्ञानयोर्ग्राह्यग्रहणभेदभिन्नयोर्विभक्तः पन्थाः । नानयोः सङ्करगन्धोऽप्यस्ति इति । सांख्यपक्षे पुनर्वस्तु त्रिगुणं, चलं च गुण-वृत्तमिति, धर्मादिनिमित्तापेक्षं चित्तैरभिसंवध्यते, निमित्तानुरूपस्य च प्रत्यय-स्योत्पद्यमानस्य तेन तेनात्मना हेतुर्भवति ॥ १५ ॥

Why is that (the statement controverted in the preceding Sūtra) illogical ?

**Inspite Of Sameness Of Object, On Account Of Separate-
ness Of Mind They (The Object And Its Knowledge)
Follow Different Paths, That Is Why They Are
Entirely Different (1). 15.**

There may be a common object which is the focus of many minds ; it is not figured by one mind, nor by many minds, but is grounded in itself. How does this happen ? The object being the same, on account of the difference of mind it gives a feeling of pleasure from a virtuous angle, a feeling of misery from a vicious standpoint, a feeling of delusion when the mind is full of nescience or it causes an attitude of indifference on account of perfect insight. (If you say that object is a creation of the mind) Then of which mind is the object a creation ? Again it is not probable that the creation of one mind would influence another mind. That is why the paths of object and knowledge are demarcated by difference in the shape of objectivity and receptivity, and there is no chance of

confusion between the two. According to the Sāṃkhya philosophy all objects are made of the three Guṇas which are constantly mutating, they come into contact with the mind through an exciting cause such as virtue, vice etc., when they produce corresponding impressions and thus become the cause of such impressions.

(1) In the previous Sūtra all phenomenal objects have been referred to. In this Sūtra the difference of mind and object is being shown. When from the same external object different feelings are roused in different minds, then that object and mind must be different. They are mutating in different directions.

As from the standpoint of feeling, difference between mind and matter has been shown, so from the point of view of perception, the existence of different external objects common to all minds can be established. When the same object can produce the same perception in different minds, e.g. the sun and the perception of its light, then the mind and the object are different. If an object had been the creation of a mind, then there would have been difference in the conception of each, and there would have been no such thing as one perception common to all minds.

This is how the commentator has shown clearly that when the distinction between mind and matter is established, the views of Idealists become untenable. The perception of different objects, e.g. different colours etc. though modifications of the mind, is due to the existence of some external object as its source, on account of which the mind undergoes modification, because different perceptions do not arise out of the spontaneous mutation of the mind only.

भाष्यम्—केचिदाहुः ज्ञानसहभूरेवार्थो भोग्यत्वात् सुखादिवदिति, त एतया द्वारा साधारणत्वं बाधमानाः पूर्वोत्तरिषु क्षणेषु वस्तरूपमेवापङ्गुवते ।

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ १६ ॥

एकचित्ततन्त्रं चेद् वस्तु स्यात्तदा चित्ते व्यग्रे निरुद्धे वा स्वरूपमेव तेनापरामृष्टमन्यस्याऽविषयोभूतमप्रमाणकमगृहीतस्वभावकं केनचित् तदानौ

किन्तत्स्यात्, संवध्यमानं च पुनश्चित्तेन कुत उत्पदेत । ये चास्यानुपस्थिता भागास्ते चास्य न स्युः, एवं नास्ति पृष्ठमित्युदरमपि न गृह्येत । तस्मात् स्वतन्त्रोऽर्थः सर्वपुरुषसाधारणः स्वतन्त्राणि च चित्तानि प्रतिपुरुषं प्रवर्तन्ते, तयोः सम्बन्धादुपलब्धिः पुरुषस्य भोग इति ॥ १६ ॥

Some say that an object is born with perception because it is enjoyed by perception, *e.g.* happiness etc. are objects of experience and are born when experienced ; so also sound etc., being objects of experience are also born when experienced. Thus by refuting the general perceptibility of objects they try to establish the non-existence of a substance (substratum) in past or future. (That view is not supported by this Sūtra.)

Object Is Not Dependent On A Mind Because If That Were So, Then What Will Happen When It Is Not Cognised By A Mind ? (1). 16.

If an object were dependent on one mind, then what will happen to it when that mind is inattentive or closed and does not concern itself with the nature of the object ? Because then it will not be the object of any other mind nor will be noticed by any other mind. If it again comes into touch with the mind (from which it was said to be born) wherefrom will it come ? On this line of argument there cannot be any unknown part (by a particular perceiver) of an object. For example, in ordinary parlance when we speak of the absence of the back it is implied there is no belly also. If therefore there is no unknown part, the known part and the perception thereof also become unrealities. That is why it must be admitted that an object has distinct entity common to all, and minds are also distinct and peculiar to each individual. The realisation arising out of the contact of these two is the experience of an object by a person.

(1) This aphorism has not been accepted by Bhojadeva ; it may perhaps be part of the commentary on the last Sūtra. This aphorism establishes that an object is common to all, whereas a mind is peculiar to each individual. A thing is the object of the knowledge of many and not conceived by the mind of one individual. Moreover, it is not conceived by many minds, but the mind and object being each separately established, are undergoing mutations separately.

The next question posed is what happens to an object if it is dependent on one mind, and is not being perceived by that mind. If it is the figment of a mind, naturally it would cease to exist when the mind is not directed to it. But that is not so. Again it is not a tenable argument that an object is the creation of many minds. There is no reason why many minds will think of the same thing.

Sāṃkhya philosophers have no need for such arguments. They hold that the Draṣṭā (Seer) and the Dṛśya (seen) both exist. Of them the seen or phenomenal objects are mutably existent and the Seer is immutably existent. The discernment of the Seer and the seen by enlightened insight leads to attainment of spiritual goal. A substance has two parts, receptivity and objectivity. Of these, receptivity is different with different persons, whereas objectivity is the common property of all observers. The contact between receptivity and objectivity constitutes the knowledge or experience of an object.

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १७ ॥

भाष्यम्—अयस्कान्तमणिकल्पा विषयाः अयःसधर्मकं चित्तमभिसम्बध्यो-
परञ्चयन्ति, येन च विषयेणोपरक्तं चित्तं स विषयो ज्ञातस्ततोऽन्यः पुनरज्ञातः ।
वस्तुनो ज्ञाताज्ञातस्वरूपत्वात् परिणामि चित्तम् ॥ १७ ॥

**External Objects Are Known Or Unknown To The Mind
According As They Colour The Mind. 17.**

Objects are like lodestones. They attract the mind as if it were a piece of iron, and influence it. The object with which the mind becomes related, comes to be known,

while other objects remain unknown. On account of the knowability or unknowability of things, the mind is mutable (1).

(1) Objects attract the mind or modify it, as magnet does a piece of iron. The root of objects is their external activities like sound, light etc., which entering through the sense channels into their proper place in the mind, modify the mind. Things do not bring the mind out of the body, but as the modifications relate to external objects, the mind is said to turn outward. Some hold that the mind goes out by the sense channel and suffers fluctuation on contact with objects. This view is not correct. Mind which is internal cannot reside in an external object, therefore it cannot live outside in a desolate state without a refuge. Object and mind meet inside the body and there the mutation of the mind takes place. The place where the mutation takes place is called Hṛdaya (the heart). Perception of objects appears there and it disappears there also. Contact with, or influence of the activity of, an object is the cause of the mind being set in motion ; that is why an object is known or unknown according as it does or does not come into contact with the mind.

A substance exists separately to become the object of attention of the mind. Under suitable conditions they influence or shape the mind. Then the knowledge of the object appears in the mind ; otherwise the mere existence of the thing does not bring about its knowledge to the mind. Thus a separate real mental object is sometimes known and sometimes unknown. From this is established that a mind suffers mutation in the shape of change in perception. In other words, the modification of the mind is caused by the activity of a real (extramental) substance (see note to Sūtra II-20 in this connection). This is a matter to be immediately perceived.

भाष्यम्—यस्य तु तदेव चित्तं विषयस्तस्य—

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥

यदि चित्तवत् प्रभुरपि पुरुषः परिणमेत ततस्तद्विषयाश्चित्तवृत्तयः शब्दादि-
विषयवत् ज्ञाताज्ञाताः स्युः, सदाज्ञातत्वं तु मनसस्तत्प्रभोः पुरुषस्यापरिणामित्व-
मनुमापयति ॥ १८ ॥

Then again to whom the mind is an object—

**On Account Of The Immutability Of Puruṣa Who Is Lord
Of The Mind, The Modifications Of The Mind
Are Always Known Or Manifest. 18.**

If like the mind, its master had been undergoing change, then the fluctuations of the mind which are manifest to Him would have been of the two forms, the known and the unknown as objects like sound are. But the quality of perpetual manifestation possessed by the mind indicates the immutability of its master, the Puruṣa (1).

(1). Objects are sometimes known and sometimes not known by the mind, but the mind as an object of Puruṣa, *i.e.* Grahītā, is always known by the Puruṣa. It is not possible to have modifications of the mind without their being known. This has been shown fully in the notes to Sūtra II-20. Fluctuation in the shape of Pramāṇa or in any other form is felt as 'I am knowing'. That 'I' is the Grahītā or receiver. This is always overseen by the Puruṣa. There can be no knowledge or perception unseen by the Puruṣa. Whenever there is perception it is seen or illumined by the Puruṣa. As it is not possible to have perception which is not known, the mind as an object known by the Puruṣa is always manifest. Mind in this case is cognition (without conation and retention).

If the source of cognition, which is Puruṣa, mutated, then this character of being perpetually known would have been unaccounted. Mutation of consciousness implies sentient and insentient states. There would thus have been no perpetual knowingness of the mind—sometimes it would have been sentient and sometimes not sentient. But such a state of the mind is inconceivable. In this way the distinction is established between the mind and the Puruṣa through their mutability and immutability respectively.

The objectivity of the mind is its quality of being reduced as (*i.e.* identified with) sound, colour, etc. Activity as sound etc. excites the senses, which activates the mind. That is how perception of objects takes place. Modifications are there, but they being not known or manifest to the Seer is not possible. If

the fluctuations revealed to the Seer were sometimes unknown, then the Seer would not have been a perpetual absolute Seer but changeable. In other words, fluctuations become known on contact with the Seer. If it were seen that there was contact with the Puruṣa but the fluctuations were not known, then the Puruṣa would have been a Seer and a non-Seer, *i.e.* mutable.

भाष्यम्—स्यादाशङ्का चित्तमेव स्वाभासं विषयाभासं च भविष्यति अग्निवत्—
न तत्स्वाभासं दृश्यत्वात् ॥ १८ ॥

यथेतराणोन्द्रियाणि शब्दादयश्च दृश्यत्वान्न स्वाभासानि तथा मनोऽपि प्रत्ये-
तव्यम् । न चाग्निरत्र दृष्टान्तः, न ह्यग्निरात्मस्वरूपमप्रकाशं प्रकाशयति,
प्रकाशश्चायं प्रकाश्यप्रकाशकसंयोगे दृष्टः, न च स्वरूपमात्रेऽस्ति संयोगः । किञ्च
स्वाभासं चित्तमित्यग्राह्यमेव कस्यचिदिति शब्दार्थः, तद्यथा स्वात्मप्रतिष्ठमाकाशं
न परप्रतिष्ठमित्यर्थः । स्वबुद्धिप्रचारप्रतिसंवेदनात्सत्त्वानां प्रवृत्तिर्दृश्यते क्रुद्धोऽहं
भौतोऽहम्, अमुत्र मे रागोऽमुत्र मे क्रोध इति, एतत्स्वबुद्धेरग्रहणे न
युक्तमिति ॥ १८ ॥

Doubt may arise that the mind is self-illuminating and also illuminator of objects like fire (but)—

**It (Mind) Is Not Self-Illuminating Being An
Object (Knowable). 19.**

As the other sense-organs and things like light and sound, are not self-illuminating being knowables or objects, mind is also to be understood as such. In this case fire is not an appropriate example because fire does not illumine its true unilluminated self. The illumination caused by fire is the outcome of contact between the illuminer and the illuminated. That has no connection with the real nature of the fire. Moreover, if it is said that mind is self-illuminating, it will mean that the mind is not knowable by anything else, as when we say that the Ākāśa is self-supporting it means that Ākāśa is not supported by anything else. But mind is a knowable because from a

reflection of the action in one's mind, persons are seen to experience tendencies such as 'I am angry', 'I am afraid', 'I like it'. This would not be possible unless there be cognition of what is happening in one's own mind (1).

(1) Mind or cognition is not self-luminous, because it is knowable. That which is knowable is very different from the knower. There cannot be a seer of a seer. That is why a seer is self-luminous. The sense 'I' is felt to be conscious but that which is knowable by one, such as knowledge of sound etc., or feeling, such as desire etc., is regarded as unconscious. What is understood by one's own self is the conscious part of the individual 'I'-feeling. Objects which are felt as 'mine' have no consciousness in them. They are knowables. Mind, being a similar knowable, is not self-luminous or self-conscious. Why is mind a knowable object? Because it is felt that 'I have attachment', 'I have fear', 'I have anger' etc. Modifications of the mind like attachment, fear, anger etc., thus become knowables or objects. They are therefore not the seer or knower and because they are not the seer, they are not self-luminous.

The question might be asked that as the mind knows the feelings arising in it, why should not the mind be regarded as self-luminous. In reply, it can be said that we feel that 'I know'. If you say that the feelings are known by the mind, then the 'mind' and 'I' would be the same. If 'I' am the knower then one part of the mind will be the knower and the other part knowable, such as the feelings of attachment, fear, etc. Then again the question will arise 'who knows that I am the knower'. The reply must be 'I know I am the knower'. Thus it must be admitted that there is in us a part, which knows itself, which is distinct from the unconscious part, *viz.* the feelings etc. We must therefore admit the existence of a self-luminous, *i.e.* self-conscious knower. Moreover, that will be self-evident perception, while knowing through knowledge would be demonstrable perception. The action of knowing is perception, while that which perceives is pure consciousness. Thus the distinction between the knowable and the knower or seer is established.

If the people who regard the mind as self-luminous and illuminator of objects, are asked to give an example, they quote

the case of fire. But that is an imaginary comparison. What is the meaning of the expression 'fire is self-luminous'? It means that another conscious knower comes to know the light. What is the meaning of the expression 'fire illumines other things'? It means that a conscious person knows the object on which light falls. In either case the illuminer is the conscious knower and the illuminable is the light or the Tejas Bhūta or light element. Like all other knowledge this is also the product of contact between the seer and the object. It is thus not an example of self-luminosity and illumination of objects. If fire had been exhibiting itself as 'I am fire' and also illuminating or knowing another object, then the analogy would have been apt ; but in this case there is no relationship with the real nature of fire which is insentient.

एकसमये चोभयानवधारणम् ॥ २० ॥

भाष्यम्—न चैकस्मिन् क्षणे स्वपररूपावधारणं युक्तम् । क्षणिकवादिनो यद् भवनं सैव क्रिया तदेव च कारकमित्यभ्युपगमः ॥ २० ॥

Both Cannot Be Cognised Simultaneously. 20.

Simultaneous cognisance of (mind's) own form and another (the object) is not possible (1). In the opinion of the believers in the doctrine of universal momentariness, the result, action and the actor are all the same (therefore in their view the knowledge of both the agent or knower and the knowable or the object conjured up, should take place at the same time. but as that is not the case, mind cannot be regarded as self-luminous).

(1) That the mind is illuminer of objects is an established fact. To call it self-luminous would be to call it both the subject and the object of knowledge. If both of them be illumined simultaneously, then it will be cognisant of its own nature, i.e. its cognising faculty ('I am the knower') and at the same time of the object. But that is not the case. They are separately cognised, one at a time. The mental process which brings about perception of a knowable, does not bring about perception of the

knowing mind. The two operations are different. Because the two do not take place at the same time, mind is not self-luminous.

To call the mind self-luminous is to call it a knower, which would ascribe it a form of 'I am the knower', while 'cognisance of another' means being known as object. The commentator has thus shown the fallacy of the believers in the doctrine of universal momentariness (a sect of Buddhists). It is not possible to know both the subject and the object at the same time. In their opinion the mental act, the subject, and the object of this act are not different entities. But it is not proper to say that the object is known while the self is known, or that the self is known while the object is known. Moreover, in the doctrine of universal momentariness mind being momentary and inclusive of the knower, the knowing act and the object, there is no chance or possibility of knowing oneself as 'I am the knower', and a knowable as a distinct entity.

Therefore the mind is not self-luminous as it is not the simultaneous illuminer of itself as the knower and the object ; but it is a knowable, which reduces it to an object and is cognised as such. As the nature of the cognitive principle is known by a process of reflection it is a particular operation, and not automatic ; so it is not absolute consciousness or self-luminous. If an automatic self-luminous entity is admitted, then it would be admitting an immutable principle of consciousness. What is the result of an operation, cannot be self-evident consciousness.

The argument in this Sūtra is that if the mind which is not self-illuminating, is called self-luminous, it will be both the knower and the knowable and it would imply cognisance of two things at the same time. But as that does not happen, the mind is not self-luminous.

भाष्यम्—स्थान्मतिः स्वरसनिरुद्धं चित्तं चित्तान्तरेण समनन्तरेण गृह्यते
इति—

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥ २१ ॥

अथ चित्तं चेच्चित्तान्तरेण गृह्येत बुद्धिबुद्धिः केन गृह्यते, साध्यन्यथा

साध्यन्ययेत्यतिप्रसङ्गः । स्मृतिसङ्करश्च यावन्तो बुद्धिबुद्धीनामनुभवास्तावत्यः स्मृतयः प्राप्नुवन्ति, तत्सङ्कराच्चैकस्मृत्यनवधारणं च स्यात् ।

इत्येवं बुद्धिप्रतिसंवेदिनं पुरुषमपलपद्भिर्वैनाशिकैः सर्वमेवाकुलीकृतं, ते तु भोक्तृस्वरूपं यत्र कचन कल्पयन्तो न न्यायेन संगच्छन्ते । केचित् सत्त्वमात्रमपि परिकल्प्य अस्ति स सत्त्वो य एतान् पञ्च स्कन्धान् निक्षिप्यान्यांश्च प्रतिसन्दधातीत्युक्त्वा तत एव पुनस्तस्यन्ति । तथा स्कन्धानां महानिर्वेदाय विरागायानुत्पादाय प्रशान्तये गुरोरन्तिके ब्रह्मचर्यं चरिष्यामीत्युक्त्वा सत्त्वस्य पुनः सत्त्वमेवापङ्गुवते । सांख्ययोगादयस्तु प्रवादाः स्वशब्देन पुरुषमेव स्वामिनं चित्तस्य भोक्तारमुपयन्ति इति ॥ २१ ॥

(If the mind is not self-luminous) it may be that the mind, which is (momentarily) destroyable, is illumined by another mind (1) subsequently born. But

If The Mind Were To Be Illumined By Another Mind Then There Will Be Repetition Ad Infinitum Of Illumining Minds And Intermixture Of Memory. 21.

If one mind is illumined by another, then what will illuminate the other ? If it is said, by another, then that other will be illumined by yet another and so on, resulting in infinite repetition. There will also be intermixture of memory because there will be as many memories as there will be minds to illumine. On account of this intermixture, no memory will be clearly apprehended. This is how eliminating Puruṣa, the reflector of Buddhi, the Vaināśikas have confused the issue. They are not logical in imagining everything to be the experiencer (Knower). Others again hold that there is an entity which casts off the five earthly Skandhas or divisions of sense objects, and in a liberated state enjoys the other Skandhas. They say this but having not the heart to pursue it sit upon it. Further in the interest of the elimination of the Skandhas, of renunciation, of cessation of birth and of peace some go to their preceptors and after promising continence (as a

learner devotee), they affirm the non-being the being even. Sāṃkhya-yoga doctrine, on the other hand, demonstrates the existence of Puruṣa as the experiencer of the mind by the use of the word Sva (self, one's own) (2).

(1) Knowledge of the distinction between Buddhi (intellect) and Puruṣa (supreme consciousness, Absolute Awareness) is the means of avoidance of sorrow. Having come to know that from inference and Āgama (traditional precepts) and thereafter by full realisation of same through absolute concentration, Viveka-Khyāti or discriminative discernment can be attained. That is why the author of the Sūtra has shown by argument the distinction between the mind and the Knower in these aphorisms. Although the self-luminosity of the mind has been negated it can be argued that the seer of the mind is another mind, which would not involve the admittance of the existence of a Puruṣa, as in the example 'I was angry', it means that the present mind is seeing the previous mind. The maker of the Sūtra has shown that this proposition is not correct. If it is said that the previous mind and the present mind are only two states of the same mind then it would not be correct to say that one mind is the seer of the other mind, because if the mind is one and not being self-luminous, then it will always be a knowable and never a knower.

If however the mind of different times is regarded as different, then only the question mentioned above can be raised. But that will be a grave error. If one mind is said to be the knower of the previous different mind then it will involve infinite repetition of the knowing mind, because as soon as the present mind is seen by another present mind, that also will be a mind. But how can a future mind see the present one? That process will involve imagining the existence of an infinite number of knowing minds.

That again will bring about confusion of memory, because in that condition it will be difficult to have clear recollection of any particular feeling. Therefore, the Sāṃkhya doctrine appears to be the most cogent as we get clear idea of each recollection at a time. In that, external and internal substances are admitted. That object is experienced which comes into contact with the faculty of cognisance overseen by the Puruṣa. Power of cogni-

sance is inert in itself, because its constituents are all knowables—the three Guṇas. They appear as conscious on being reflected by the Puruṣa, *i.e.* the power of cognisance affected by a knowable, is reflected by the Puruṣa.

(2) The conscious Puruṣa is the experiencer according to the Sāṃkhya school. In this view, the desire for salvation can be justified. According to the Vaināśikas there is nothing beyond cognition ; or besides cognition their is void merely. Accordingly, the enterprise to arrest the flow of cognitions is improper. An object that can convert itself into a void or render itself unreal is unknown. So it is not possible that a piece of cognition will, sheerly out of inner necessity, convert itself into a void.

And the nihilists, with a view to achieving annihilation of the five Skandhas (*viz.* Vijñāna, Vedanā, Saṃjñā, Rūpa and Saṃskāra) or indifference to them or stoppage of birth or complete cessation, go to their preceptors and make vows of (learners') continence. But the thing for which they make so much ado, they regard as void, which seems to be absurd.

Even if, though illogically, one's own existence is eliminated, such feelings as 'I want to be free', 'I want to become void' cannot be avoided. So these discourses regarding negation of 'I' or self are empty talks. Mokṣa or liberation or Nirvāṇa really means separation from sorrow. Separation connotes two things—the sorrow, and the sufferer therefrom. It is therefore more correct to say that on liberation, sorrow, *i.e.* mind containing the sorrow, and the sufferer therefrom are separated. This apparent sufferer is the self or Puruṣa mentioned in the Sāṃkhya philosophy. That is the ultimate goal of the pure 'I' freed of all egoism.

भाष्यम्—कथम् ?—

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ २२ ॥

‘अपरिणामिनौ हि भोक्तृशक्तिरप्रतिसंक्रमा च, परिणामिन्यर्थे प्रति-
संक्रान्तेव तद्बुद्धिमनुपतति, तस्याथ प्राप्तचैतन्योपग्रहस्वरूपाया बुद्धिहृत्तेरनुकार-
मात्रतया बुद्धिहृत्तविशिष्टा हि ज्ञानवृत्तिराख्यायते ।’ तथा चोक्तम् “न

पातालं न च विवरं गिरीणां नैवान्धकारं कुक्षयो नोदधीनाम् । गुहा यस्यां
निहितं ब्रह्म शाश्वतं बुद्धिचित्तमविशिष्टां कवयो वेदयन्ते” इति ॥ २२ ॥

How (do the Sāṅkhyas establish Puruṣa denoted by the word Sva) ?

**(Though) Untransmittable The Metempiric Consciousness
Getting The Likeness (1) Of Buddhi (Intellect) Becomes
The Cause Of The Consciousness (Sva) Of The
Intellect (Buddhi). 22.**

“Immutable and untransmittable though the source of experience is, it appears to be transmitted to the mutable Buddhi and thereby makes its modifications appear as conscious. These modifications of the Buddhi, affected by the reflex action of consciousness, behaving in a like manner, become indistinguishable from it, and so pure Awareness seems identical with those modifications of the intellect.” It has been said in this connection “The cave where the eternal Brahma resides, is situated neither in the nether world nor in the mountain chasm, nor in darkness, nor in the cavern of deep sea. The sages know it (the cave) to be the modification of the Buddhi indistinguishable from Metempiric consciousness”.

(1) Metempiric Consciousness is not really transmitted to intellect, but through misapprehension appears as having been transmitted, e.g. in the expression ‘I am conscious’, the inert portion of the common ‘I’-feeling also appears as conscious on account of the presence of Consciousness. This is due to the untransmittable consciousness appearing as having been transmitted to the intellect, i.e. Consciousness appearing as having assumed the form of intellect. If untransmittable, it would be also immutable. Buddhi is always sentient, i.e. is always known. As cognitions of blue, red etc. are manifested ideas, ‘I’-feeling is also like that. ‘I’-feeling is the irreducible form of cognition. Naturally sentient but mutable this ‘I’-feeling is manifested under the influence of the immutable Knower ; for on analysing this

'I'-feeling we get two kinds of idea—the pure Knower and the mutable knowable. The 'I'-sense being revealed by the immutable Knower egoistic forms like 'I am the knower, the enjoyer, conscious etc.' arise. That is what is described as Metempiric consciousness assuming the form of Buddhi. This sort of assumption is cognition of the empiric self, *i.e.* the revelation of the intellect illumined by consciousness. On account of this reflex action, some are apt to think that the Absolute Knower is mutable. That it is not so, has been explained before. Undistinguishable modifications of the intellect mean that they look as if they are the same as Absolute consciousness.

भाष्यम्—अतश्चैतदभ्युपगम्यते—

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

मनो हि मन्तव्येनार्थेनोपरक्तं तत्स्वयं च विषयत्वाद् विषयिणा पुरुषेणात्मीयया वृत्त्याऽभिसम्बद्धं तदेतच्चित्तमेव द्रष्टृदृश्योपरक्तं विषयविषयिनिर्भासं चेतनाचेतनस्वरूपापन्नं विषयात्मकमप्यविषयात्मकमिवाचेतनं चेतनमिव स्फटिकमणिकल्पं सर्वार्थमित्युच्यते । तदनेन चित्तसारूप्येण भ्रान्ताः केचित्तदेव चेतनमित्याहुः । अपरे चित्तमात्रमेवेदं सर्वं नास्ति खल्वयं गवादिर्घटादिद्यसकारणो लोक इति । अनुकम्पनीयास्ते । कस्मात्, अस्ति हि तेषां भ्रान्तिबीजं सर्वरूपाकारनिर्भासं चित्तमिति, समाधिप्रज्ञायां प्रज्ञेयोऽर्थः प्रतिविम्बोभूतस्तस्यालम्बनोभूतत्वादयः स चेदर्थश्चित्तमात्रं स्यात् कथं प्रज्ञयैव प्रज्ञारूपमवधार्येत, तस्मात् प्रतिविम्बोभूतोऽर्थः प्रज्ञायां येनावधार्यते स पुरुष इति । एवं ग्रहीत्यहणग्राह्यस्वरूपचित्तभेदात् त्रयमप्येतत् जातितः प्रविभजन्ते ते सम्यग्दर्शिनः, तैरधिगतः पुरुष इति ॥ २३ ॥

From this (the previous Sūtra) it is established that

The Mind-Stuff Being Affected By The Seer And The Seen, It Is All-Comprehensive (1). 23.

The mind is coloured by the thing thought of ; and it being itself a knowable, comes into relationship with the subjective Puruṣa, through its own fluctuations. Thus the mind affected by the Seer and the object, is

both a knower and knowable, looks like being both conscious and unconscious, objective and subjective, so is like a (reflecting) crystal, and is known as comprehending everything. Seeing this likeness to consciousness, the ignorant regard the mind itself as the conscious entity. Others say that the objects are nothing but the mind, and there is no such thing as cows, pots etc. arising out of a previous cause. They are pitiable, because in their opinion only mind, which is capable of taking the shape of everything and where lies the root of all confusion, exists. In Samādhi or intense concentration the object cognised is reflected into the mind and is different from the mind. If that object were nothing but mind then, how could a cognition cognise (2) itself as a cognition? Therefore, that which cognises the object reflected into the mind, is Puruṣa. That is why they who regard the knower, the instruments of knowing and the knowable to be of different category and on account of their disaffinity consider them as distinct, are the correct seers, and by them is the Puruṣa realised.

(1) It has been explained in the previous Sūtra what is implied by consciousness illumining the intellect. Consciousness is untransmittable, consequently, Consciousness assuming the form of the intellect is really a modification of the intellect itself. Thus intellect is affected by consciousness as it is affected by an object. That is what is being demonstrated in this aphorism. Chitta or Buddhi, i.e. the intellect, is all-comprehensive; in other words, it is able to take in both the seer and the seen. 'I am the knower' and 'I am the body' both these ideas are formed in the mind. The kind of idea that 'There is a Puruṣa' (from reflexion) as well as the idea that 'There is a sound' both arise in the mind. As we get instances of both these ideas, Buddhi or Chitta or mind can comprehend everything.

(2) The maker of the Bhāṣya (the commentator) has demolished the theory propounded by some that only cognition exists

and there is no Puruṣa beyond it. In the opinion of those theorists mind does not cognise anything and mind is not cognised. Mind exhibits itself on getting afflicted as a knowable and as a knower. Mind and knowing self being not different, the self is seen by confused persons as with three different characteristics of knowable, knower and knowledge. On this account, if the world is looked upon only as knowledge divorced from knowable, one can avoid the clutches of sorrow and reach the fearless state of Nirvāṇa. Though partly true, this view is not entirely correct. What will happen when through Samādhi, the Puruṣa-like modification is cognised and what will then be the prop of that cognition? Cognition cannot be the support of cognition. Therefore, for the cognisability of Puruṣa-like Buddhi, *i.e.* for the appreciation of Puruṣa reflected in the Buddhi, there must be a Puruṣa. If there is a Puruṣa, then only there would be his reflection.

Pauruṣa-Pratyaya has been explained before in Sūtra III-35. Puruṣa is not the prop of the Buddhi, *i.e.* not an object of contemplation as a pot would be. Pauruṣa-Pratyaya is the Pratyaya or realisation that the Buddhi has been illumined by the Self-luminous Consciousness. In Samādhi indelible memory of that remains. That memory relating to Puruṣa is the object of the knowledge acquired in such concentration and by analogy it is spoken of as the reflection of that Supreme Consciousness. That is how it is made intelligible to others in a gross form.

The commentator has concluded his observations by stating what he means by correct knowledge through study and contemplation. Those who regard the knower, the instrument of reception and the knowables as different on account of their being the objects of different cognisability, visualises correctly. In such vision is established the existence of Puruṣa in its outline, and then by intense concentration and gaining Viveka-Khyāti (discriminative discernment) knowledge about the Puruṣa is acquired. After that, when the mind is sterilised by complete renunciation, then is Kaivalya or isolation attained.

भाष्यम्—कुतश्चैतत् ?—

तदसंख्येयवासनाभिचित्रमपि परार्थं संहृत्यकारित्वात् ॥ २४ ॥

तदेतच्चित्तमसंख्येयाभिर्वासनाभिरिव चित्रीकृतमपि परार्थं परस्य भोगाप-
वर्गार्थं न स्वार्थं संहत्यकारित्वाद् गृह्यवत् । संहत्यकारिणा चित्तेन न स्वार्थेन
भवितव्यम्, न सुखचित्तं सुखार्थं, न ज्ञानं ज्ञानार्थम्, उभयमप्येतत्परार्थं—यच्च
भोगेनापवर्गेण चार्थेनार्थवान्पुरुषः स एव परः । न परः सामान्यमात्रं, यत्तु
किञ्चित्परं सामान्यमात्रं स्वरूपेणोदाहरद्वैनाशिकस्तत्सर्वं संहत्यकारित्वात्परार्थ-
मेव स्यात् । यस्त्वसौ परो विशेषः स न संहत्यकारी पुरुष इति ॥ २४ ॥

From what else is (this separate identity of Puruṣa from the mind) established ?

**That (The Mind) Though Variegated By Innumerable
Subconscious Impressions Exists For Another As
It Acts Conjointly. 24.**

That mind though diversified with countless Vāsanās, works for another, *i.e.* for the experience or emancipation of another, not for itself, because like a house (1) it results from the assemblage of many forces. A mind which is essentially an assemblage cannot work on its own to serve its own interests. A happy mind does not enjoy the happiness. In a wise mind the wisdom is not for the emancipation of the mind. Both these are for serving somebody else. He who is enriched by the fruits of experience or emancipation, is someone different. That other is not of the same variety as momentary perceptions. That other which the Vaināśikas mention in general terms as the perceiver must also be serving the interest of another, in that it behaves like an assemblage. The particular entity, which is above perception and is not a name only nor behaves like an assemblage, is Puruṣa.

(1) The all-embracing mind is coloured with countless Vāsanās. They are the outcome of the latent impressions of feelings derived through countless enjoyments and sorrows undergone in countless previous births, which lie stored up in the mind. That mind is working in the interest of another, because it works as an assemblage. Anything that is not simple or is the outcome

of the general action of several forces acting in unison, cannot work in the interest of any one of the persons or forces working together. They work in the interest of a superior director who sets them to work together. Mind is the result of the joint action of sensibility, activity and retentiveness, *i.e.* of the sentient, mutative and static principles, therefore, it is the conjoiner and so works for the interest of someone else. That someone, for whose enjoyment or liberation mind acts, is Puruṣa.

The commentator has given several examples of an assemblage. A house is the result of the combination of several parts. House is for living in, not by the house but by someone else. Thus a happy mind is the result of the combination of the action of several instruments of reception or several parts constituting the mind, but no constituent part of the mind is made happy thereby, but 'I' am made happy. In the 'I'-feeling there is a meeting of two kinds of perception, one the seer and the other the seen or knowable. The knowable part is the mind, and happiness etc. are the states of the mind. This knowable part is being cognised by the other part. From that, the feeling 'I am happy' arises. Thus something different from the happy mind is made happy. Therefore, actions of the mind like happiness, misery or peace (*i.e.* liberation) are for the benefit of another or made known by another. That other is Puruṣa, the reflector of the mind. In this way, the commentator has controverted other theories. According to the Sāṅkhya philosophy the enjoyer is something above perception—an entity which is consciousness itself. The knower is not complex or a compound like knowledge, as he is One without limbs or parts, therefore, in our 'I'-feeling that is the real Self, the rest being for the Other.

विशेषदर्शिन आत्मभाव-भावनाविनिवृत्तिः ॥ २५ ॥

भाष्यम्—यथा प्रावृषि तृणाङ्कुरस्योद्भेदेन तद्बीजसत्तानुमीयते तथा मोक्षमार्गश्रवणेन यस्य रोमहर्षायुपातौ दृश्येते तत्राप्यस्ति विशेषदर्शनबीजमप-
वर्गभागौयं कर्माभिनिर्वर्तितमित्यनुमीयते । तस्यात्मभावभावना स्वाभाविकी
प्रवर्तते, यस्याभावादिदमुक्तं “स्वभावं मुक्त्वा दोषाद् येषां पूर्वपक्षे रुचिर्भवति
अरुचिश्च निर्णये भवति ।” तत्रात्मभावभावना कोऽहमासं. कथमहमासं,

किंस्विदिदं, कथंस्विदिदं, के भविष्यामः, कथं वा भविष्याम इति । सा तु विशेषदर्शिनो निवर्तते, कुतः ? चित्तस्यैष विचित्रः परिणामः, पुरुषस्त्वसत्यामविद्यायां शुद्धचित्तधर्मपरामृष्ट इति ततोऽस्यात्मभावभावना कुशलस्य निवर्तते इति ॥ २५ ॥

For One Who Has Realised The Distinctive Speciality, i.e. Puruṣa (Mentioned In The Previous Aphorism), Search For The Nature Of His Self Ceases (1). 25.

As the existence of seeds is inferred from the sprouting of vegetation in the rainy season, so it is inferred from the tears falling from the eyes and hair standing on end of a person (due to joyful emotion) when he hears of the path of liberation, that there is rooted in him the seed of previously acquired distinctive knowledge which leads to salvation. His reflections regarding his own self come about naturally. It has been said about its absence that "They (those in whom this absence is noticeable) give up pondering on the self, and on account of this defect they are inclined to the opposite view (that there is no next world) and do not feel disposed to ascertain the truth (relating to the twenty-five ultimate principles)" (2). The reflections regarding self referred to, are like this—"Who was I, what is this (body etc.), how did it happen, what shall we be and how". This kind of thought ceases for one who knows the distinctive Puruṣa. Through what knowledge does it cease ? It is only a variegated change of the mind. If there is no nescience the Puruṣa would be free and would not be touched by the action of the mind. Thus for the proficient does such pondering cease.

(1) Having previously established fully the distinction between the mind and Puruṣa, for showing what the state of isolation is, this Sūtra indicates what sort of mind is disposed to Kaivalya or a state of isolation.

They who realise the existence of the Puruṣa—the 'Other' mentioned in the previous Sūtra—their pondering on self ceases.

Queries about self means pondering on matters relating to self. They who are ignorant about the Puruṣa, who is outside the mind, can hardly solve such queries. It is stated in the Muṇḍaka Upaniṣad : "For him who has seen the supreme Brahma and the manifest Brahma and is engrossed in their thought, his heart-strings of attachment and bondage are snapped, his doubts are removed and the effects of his previous actions are eliminated".

(2) Special distinction (between the mind and the Puruṣa) can be realised only if the seed of that knowledge has been carefully nurtured in numerous previous births. This can be conjectured from the taste shown in the philosophy of salvation. That taste, if developed by intense concentration with attention, energy and carefully cultivated memory, will bring about knowledge of the special distinction when the Puruṣa principle is realised, then with discriminative knowledge it will be clearly understood that the ordinary conceptions about self are but modifications of the mind. It will also be clear that on account of nescience the mind appears to be related to Puruṣa. Therefore, all questionings about the self cease and nothing remains obscure about it. 'What I am' and 'what I am not' become perfectly clear. Of course, this starts with knowledge acquired through study, reasoning and inference, and on realisation any such pondering ceases entirely.

तदा विवेकनिम्नङ्गै वल्यप्राग्भारश्चित्तम् ॥ २६ ॥

भाष्यम्—तदानीं यदस्य चित्तं विषयप्राग्भारं अज्ञाननिम्नमासीत्तदस्यान्यथा भवति, कैवल्यप्राग्भारं विवेकजज्ञाननिम्नमिति ॥ २६ ॥

(Then) The Mind Inclines Towards Discriminative Knowledge And Naturally Gravitates Towards The State Of Isolation (1). 26.

While engaged in acquiring knowledge of the special distinction, the mind of the devotee, which used to be occupied with the experience of objects of senses and was roaming in paths of ignorance, takes a different turn. Then it directs itself towards isolation and moves in the path of discriminative knowledge.

(1) When through a knowledge of the distinction self-questionings cease, then the mind starts flowing in the channel of discriminative knowledge. The flow terminates in isolation. When a canal inclining downwards terminates at the foot of a mound, the water flowing in that channel disappears on being sucked in under the mound. Similarly, the course of the mind flowing downwards along the channel of discrimination disappears on reaching the foot of the mound of isolation.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारिभ्यः ॥ २७ ॥

भाष्यम्—प्रत्ययविवेकनिम्नस्य सत्त्वपुरुषान्यताख्यातिमात्रप्रवाहिणश्चित्तस्य तच्छिद्रेषु प्रत्ययान्तराणि अस्मोति वा ममेति वा जानामीति वा न जानामीति वा, कुतः ? क्षीयमाणबीजिभ्यः पूर्वसंस्कारिभ्य इति ॥ २७ ॥

Through Its Breaches (i.e. Breaks In Discriminative Knowledge) Arise Other Thoughts Involving Fluctuations Due To Residual Subliminal Impressions. 27.

In the crevices or breaks of discriminative cognisability, *i.e.* in intellect occupied with a flow of discernment concerning the distinction between *Puruṣa* and the gross self, other thoughts arise, as for example 'I' and 'Mine', 'Knowing' or 'Not-knowing'. Where do they come from ? From previous latent impressions which are in the process of elimination (1).

(1) Though with discriminative discernment, the mind treads the path of discrimination, yet until the subliminal impressions disappear altogether through completion of the last stage of acquisition of knowledge, other thoughts born of nescience arise therein at times. All latent impressions do not die out immediately the discriminative knowledge is acquired, but through accumulation of that knowledge the latent impressions of indiscrimination are gradually thinned. From such residual latent impressions of nescience, however, some emerge into cognisance occasionally.

ज्ञानमेषां क्लेशवदुक्तम् ॥ २८ ॥

भाष्यम्—यथा क्लेशा दग्धबीजभावा न प्ररोहसमर्था भवन्ति तथा ज्ञानाग्निना दग्धबीजभावः पूर्वसंस्कारो न प्रत्ययप्रसूर्भवति । ज्ञानसंस्कारास्तु चित्ताधिकारसमाप्तिमनुशेरते इति न चिन्त्यन्ते ॥ २८ ॥

It Has Been Said That Their Removal (i.e. Of Indiscriminative Impressions) Follows The Same Process As The Removal Of Afflictions. 28.

As seeds (of affliction) when in a roasted state do not germinate, so previous latent impressions, when reduced to a roasted state in the fire of knowledge do not produce any modification, *i.e.* they do not emerge into a state of knowledge. The latent impression of knowledge, however, wait for the termination of the function of the mind (*i.e.* they automatically die out when the mind ceases to act), and no special effort is necessary therefor (1).

(1) When indiscriminative cognition and latent impression of such cognition are both destroyed only then does the emergence of disturbing fluctuations cease fully. When the mind inclines to discriminative knowledge, nescience etc. become infructuous as roasted seeds. Latent impressions cannot collect thereafter as they are overpowered by discriminative discernment as soon as they are formed. (See II-26). But still the undestroyed latent impressions bring about cognisance of indiscriminative impressions of 'I', 'Mine' etc. To stop that, the latent impressions responsible for such cognisability have to be rendered infructuous. This can be done through latent impressions of the knowledge—which is the highest form of ultimate insight.

Latent impressions of the sevenfold ultimate stage of knowledge such as 'I have come to know all the knowables, there is nothing more to know, etc.' render infructuous the latent impressions of indiscriminative knowledge. When no more indiscriminative knowledge is gathered through fresh actions or through impressions of previous actions, then it can be held that all grounds for formation of modifications have been destroyed. When causes for fluctuations are destroyed, the fluctuations will

also disappear. Cognition or modification is the function of the mind, *i.e.* its manifestation. When cognition ceases altogether, when there is no more chance of its resurgence, then the mind completely stops, *i.e.* is destroyed. That state is the end of the play of the Guṇas—the three constituent principles. Thus do latent impressions of knowledge terminate the activities of the mind. Therefore, for the perpetual disappearance of the mind, no means other than gathering latent impressions of knowledge need be thought of. If the working of the mind can be put a stop to by becoming averse to all its actions, then the mind will cease to work, or disappear. According to Sāṅkhya philosophy mind does not then become non-esse, but merges into its cause, and remains there unmanifest. Everything undergoes change through adequate cause. Cause in the shape of knowledge destroys nescience. Mind similarly goes from the manifest to the unmanifest state but does not become non-esse.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघस्समाधिः ॥ २८ ॥

भाष्यम्—यदायं ब्राह्मणः प्रसंख्यानेऽप्यकुसीदः—ततोऽपि न किञ्चित्प्रार्थयते, तत्रापि विरक्तस्य सर्वथा विवेकख्यातिरेव भवतीति संस्कारबीजक्षयाच्चास्य प्रत्ययान्तराण्युत्पद्यन्ते । तदास्य धर्ममेधो नाम समाधिर्भवति ॥ २८ ॥

On Losing Interest Even In Omniscience Acquired Through Discriminative Knowledge, The All-Round Discriminative Discernment That Ensues Brings About The Concentration Known As Dharmamegha (Cloud Pouring Virtue). 29.

When the discriminating devotee is disinterested even in special knowledge (1), *viz.* omniscience, *i.e.* does not want anything therefrom, then the Yogin gets all-round discriminative discernment. On account of the destruction of the seeds of latent impressions in this way, no other cognition arises in his mind. He then attains the concentration called Dharmamegha (cloud that pours virtue).

(1) Here omniscience due to discriminative discernment is referred to (see III-54). When the devotee who has realised

Brahma becomes indifferent even to omniscience then all-round discriminative discernment prevails and the Samādhi that follows, is called the Samādhi of highest knowledge. It is so called because it hastens the growth of the realisation of the principle of Self, and because it keeps the mind fully saturated in that cognition it is known as virtue-pouring cloud. As cloud pours rain so that Samādhi pours the highest virtue, *i.e.* success is then attained without effort. That is the furthest limit of devotional practice ; that is unbreakable discriminative discernment. From that ensues complete stoppage of all activities.

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

भाष्यम्—तन्नाभादविद्यादयः क्लेशाः समूलकाषं कषिता भवन्ति, कुशला-
कुशलाश्च कर्माशयाः समूलघातं हता भवन्ति । क्लेशकर्मनिवृत्तौ जीवन्नेव
विद्वान् विमुक्तो भवति, कस्मात्, यस्माद् विपर्ययो भवस्य कारणं, न हि क्षीण-
विपर्ययः कश्चित् केनचित् क्वचिज्जातो दृश्यत इति ॥ ३० ॥

From That Afflictions And Actions Cease. 30.

On attainment of that, afflictions arising out of nescience are uprooted, and all latent impressions of virtuous and vicious actions are uprooted. On the cessation of those hindering actions, the enlightened person is liberated even in his lifetime, because unreal cognition is the cause of rebirth. No one with reduced nescience is born again (1).

(1) When through Dharmamegha concentration, afflicting actions cease, the person is called Jivan-mukta, *i.e.* liberated though alive. Scripture says: 'The enlightened is freed even while living'. Such accomplished Yogin does not do anything under the influence of previous latent impressions, not even assumes any corporeal form under that influence. If he does anything, he does it with a Nirmāya Chitta (constructed mind).

Yogins who have acquired discriminative discernment but have not attained fully a closed state of the mind can be regarded as Jivan-mukta. They continue to have bodily existence on account of residual latent impressions. They abandon doing any

new work and only wait for the disappearance of all latent impressions. When that happens they attain the state of isolation by the cessation of those impressions which fade out like a lamp without any supply of oil.

The word 'Mukti' means freedom from sorrows. He who can at will detach himself from his knowing faculty, is not touched by the miseries which exist only in the mind. The cycle of birth and death which is responsible for all miseries also drops away from him because nescience is the cause of this cycle. It is impossible for a person who has acquired discriminative discernment to be born again. They who have been born are all (more or less) deluded. One who is free from delusion is not known to have been reborn.

According to the Sāṃkhya philosophy, a person who is Jīvan-mukta must have reached such highest state of devotional practice. One who is not the least perturbed even by severe bodily ailment, can be regarded as free from sorrow. When a living person behaves like that, he can be regarded as a Jīvan-mukta. This is the view of the Sāṃkhya philosophers.

तदा सर्वावरणमलापितस्य ज्ञानस्यानन्त्याच्चेयमल्पम् ॥ ३१ ॥

भाष्यम्—सर्वैः क्लेशकर्मावरणैर्विमुक्तस्य ज्ञानस्यानन्त्यं भवति । आवरकेण तमसाभिभूतमावृतज्ञानसत्त्वं क्वचिदेव रजसा प्रवर्तितमुदघाटितं ग्रहणसमर्थं भवति । तत्र यदा सर्वैरावरणमलैरपगतमलं भवति तदा भवत्यस्यानन्त्यं ज्ञानस्यानन्त्याच्चेयमल्पं संपद्यते, यथा आकाशे खद्योतः । यत्रेदमुक्तम् “अन्धो मणिमविध्यत् तमनङ्गुलिरावयत् । अग्नीवस्तं प्रत्यमुञ्चत् तमजिह्वोऽभ्यपूजयद्” इति ॥ ३१ ॥

**Then On Account Of The Infinitude Of Knowledge, Which
Has Been Bereft Of the Coating Of Impurities, The
Knowables Appear As Few. 31.**

Knowledge when freed from the coating of afflictions and actions, becomes limitless. Infinite knowledge is

overcast by Tamas when it is covered by it. Sometimes when influenced by Rajas it can take in things. When the mind-stuff is freed from all the covering impurities, then knowledge becomes unlimited and the knowables become few as minute fireflies in the vast sky (1).

(Why on the uprooting of afflictions, does rebirth not take place ?) In reply to such a query it has been said that such a thing is as absurd as 'a blind man boring holes in pearls, a fingerless person stringing them, a person without a neck wearing the string, and a person without tongue praising it'.

(1) Rajas and Tamas are the coatings of knowledge, *i.e.* of the Sattva constituent principle mutated as Chitta or mind. Restlessness and inertia prevent the full display of knowledge. Through the constraining egoism relating to the body and the senses, the power of knowledge becomes inert, while through their activity arises restlessness. That is how the power of knowledge cannot be fully applied to a knowable. The limiting factor is removed by complete calmness and by inhibition of the constraining forces, because it is they which cause the limitation.

Through Dharmamegha Samādhi, such limitless power of knowledge is acquired.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥

भाष्यम्—तस्य धर्ममेघस्योदयात्कृतार्थानां गुणानाम्परिणामक्रमः परि-
समाप्यते, न हि कृतभोगापवर्गाः परिसमाप्तक्रमाः क्षणमप्यवस्थातुमुत्सहन्ते ॥३२॥

**From That (Cloud Pouring Virtue) The Guṇas Having
Fulfilled Their Purpose, The Sequence Of Their
Mutation Ceases. 32.**

On attainment of that Dharmamegha Samādhi, the succession of changes, which the Guṇas undergo ceases, having fulfilled their purpose. When they are roundly experienced, liberation is attained and their sequence of

mutations has ceased, the Guṇas cannot stay a moment (*i.e.* they disappear) (1).

(1) The result of Dharmamegha Samādhi or concentration called virtue-pouring cloud is cessation of afflictions and deeds, attainment of the highest excellence of knowledge, and the termination of the influence of Guṇas or cessation of the sequence of mutations. Thus the Guṇas finish the purpose of their existence. By being completely indifferent to birth, longevity and enjoyment or sorrow, all experiences cease ; and by becoming cognisant of the summum bonum, *viz.* Puruṣa principle, the goal of liberation is also reached. When all that is realisable by the mind is secured, then all attainments are achieved and liberation ensues. Thus the constituent principles of the successful Yogin which had been manifesting themselves as his intellect etc., can be regarded as having fulfilled their purpose, and so their mutations cease. This happens because succession of changes is the nature of experience and liberation. Unless there is experience or liberation, the mutated states of the constituent principles in the shape of Buddhi etc., would disappear immediately. The Guṇas referred to in the aphorism relate to the mutated forms of the constituent principles, *i.e.* intellect etc. •

भाष्यम् - अथ कोऽयं क्रमो नामिति—

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ३३ ॥

क्षणानन्तर्यात्मा परिणामस्यापरान्तेन अवसानेन गृह्यते क्रमः । न ह्यननु-
भूतक्रमक्षणा नवस्य पुराणता वस्त्वस्यान्ते भवति । नित्येषु च क्रमो दृष्टः, इयौ
चेयं नित्यता कूटस्थनित्यता परिणामिनित्यता च । तत्र कूटस्थनित्यता पुरुषस्य,
परिणामिनित्यता गुणानाम् । यस्मिन् परिणम्यमाने तत्त्वं न विह्वल्यते तन्नित्यम् ।
उभयस्य च तत्त्वानभिघातान्नित्यत्वम् । तत्र गुणधर्मेषु बुद्ध्यादिषु परिणामा-
परान्तनिर्ग्राह्यः क्रमो लब्धपर्यवसानः, नित्येषु धर्मेषु गुणेषु अलब्धपर्यवसानः ।
कूटस्थनित्येषु स्वरूपमात्रप्रतिष्ठेषु मुक्तपुरुषेषु स्वरूपास्थिता क्रमेणैवानुभूयत इति
तत्राप्यलब्धपर्यवसानः, शब्दपृष्ठेनास्तिक्रियासुपादाय कल्पित इति ।

अथास्य संसारस्य स्थित्या गत्या च गुणेषु वर्तमानस्यास्ति क्रमसमाप्तिर्न
वेति, अवचनीयमेतत् । कथम्, अस्ति प्रश्न एकान्तवचनीयः, सर्वो जातो मरिष्यति

ओं भो इति । अथ सर्वो मृत्वा जनिष्यत इति, विभज्यवचनीयमेतत्, प्रत्युदित-
ख्यातिः क्षीणवृत्तः कुशलो न जनिष्यते इतरस्तु जनिष्यते । तथा मनुष्यजातिः
श्रेयसी न वा श्रेयसीत्येवं परिपृष्टे विभज्यवचनीयः प्रश्नः, पशूनुद्दिश्य श्रेयसी,
देवानृषींश्चाधिकृत्य नेति । अयन्त्ववचनीयः प्रश्नः—संसारोऽयमन्तवानथानन्त
इति । कुशलस्यास्ति संसारक्रमसमामिर्नेतरस्येति । अन्यतरावधारणेऽदोषस्तस्माद्-
व्याकरणीय एवायं प्रश्न इति ॥ ३३ ॥

What then is this sequence ?

**What Belongs To The Moments (1) And Is Indicated By a
Completion Of Change, Is Sequence. 33.**

Sequence is of the nature of incessant flow of moments
and is conceived only when a change becomes noticeable.
The oldness of a new piece of cloth is known when the
change does not remain unfelt (2).

This sequence of change is noticeable even in everlast-
ing things. Everlastingness is of two kinds—(a) immutably
everlasting and (b) mutatively everlasting. Of these,
Puruṣa's everlastingness falls in the first category, while the
everlastingness of the Guṇas falls into the second. Even
though changeable the essence of which is not destroyed
is called everlasting (3).

As in the case of both the Puruṣa and the Guṇas
essences do not mutate so both are everlasting. Now in
the modifications of the Guṇas, like the intellect and its
similar, sequence which is noticeable after a complete
change, receives a completion. But in the constituent
principles (the three Guṇas) which are everlasting, sequence
never gains such completion. The everlasting liberated
souls who are posted in their own nature are seen to be so
posted as they last through sequence, and so in their case
also, the sequence receives no such completion. That
sequence is indicated by words, *i.e.* through wordy
concept—by using words like 'is, was, will be' (denoting
everlastingness).

Is there or is there not an end to the sequence of mutation in the universe, which is ever present in the Guṇas and which manifests itself as a flow of creation and destruction? This question is unanswerable. There is a class of questions to which a straightforward answer can be given. Will all creatures who are born die?—This is an example of such a question. 'Yes' can be a reply to that question, but 'Will all dead persons be born again?' is a question that can be answered only after analysis such as 'people who have acquired discernment, attenuated hankerings and are liberated, will not be born again, others will'. Similarly, the question 'Is mankind good?' can be answered in a comparative form, *e.g.* mankind is better than animals, but not better than the Devas and the Ṛṣis. The question 'Is this cycle of birth and death of all persons terminable or interminable?' is however not answerable categorically. It has to be split up and then answered. 'The sequence of births and deaths terminates in the case of the liberated but not for others.' Of the two parts of the answer, each part should be established independently, hence the question is to be analysed and then answered.

(1) 'What belongs to moments' means what has the sequence of moments as its locus and resides there as the located, hence the momentary sequence is thus the continuity of momentary entities. These sequences are noticed on the termination of the changes. The flow of sequence in the mutation of attributes has no beginning. When through Yoga the intellect ceases to exist, the sequence of its mutation also ceases, but in Rajas, in its primary state, mutation does not cease. With the cessation of the cause in the shape of overseeing (by the Puruṣa), intellect etc. cease to exist.

(2) This sequence being momentary though not visible to the eye, is ordinarily inferred by the gross result. To Yogic awareness it is directly given. In the pure moments of time there

is no sequence because they are abstractions and cannot be imagined as having a plural nature. Characterisation of moments as before and after, is effected by noticing the difference or change in attributes. Therefore, sequence is mutational and not of the moments of time. When sequence of moments is spoken of, what is meant is the sequence in a mutation lasting for a moment. That is the minutest mutation-sequence.

Moments which have not felt the mutation-sequence cannot be associated with oldness. Oldness is always the outcome of a felt sequence of moments, *i.e.* oldness is finally momentary mutation-sequence.

(3) The Puruṣa and the Guṇas are never destroyed as principles or in their essence. That is why they are everlasting. While Puruṣa is unchangeable, the three constituent principles mutate. Though mutating the Guṇas continue as such even in their mutations. Their nature as the original principles is never destroyed. The three Guṇas are therefore called mutatively everlasting, while the Puruṣa is called unchangeably everlasting because it never mutates. By nature Puruṣa is immutable but we are apt to say that a liberated Puruṣa will continue to remain free for ever. This is the thinking of a thing which is beyond time by applying the concept of time. In other words, we can never think of anything except by applying a mutative standard. That is why when we say that a liberated self-established person will last for ever, we imagine that his existence will continue from moment to moment. One whose mutation is not real but only expressed by variable wordy concepts of 'was, is and will be' to express its existence only, is unchangeably everlasting.

The Guṇas are changeably everlasting. Therefore, their mutateness never comes to an end ; but in the various features like intellect etc. as the Guṇas manifest themselves, the sequence of moments comes to an end. Intellect etc. arise for serving as objects of Puruṣa, but they go on changing on account of the changeability of the nature of their material cause—the three Guṇas. The true nature of intellect is the play of the Guṇas under the surveillance of the Puruṣa and is sometimes limited, sometimes unlimited. Unless overseen by the Puruṣa, the faculties like intellect etc. lose their character and are lost in their own

cause. The natural mutation of the three Guṇas, however, continue and is felt as knowledge and knowable by others, but such mutation is not felt by liberated persons who have fulfilled their purpose, on account of absence of any receptivity so far as such persons are concerned. The Guṇa-features, however, continue to be experienced by others (in bondage) who have not fulfilled their purpose.

The changeability of the Absolute knower is only an imaginary concept in respect of His existence. The imputation of any other change in Him is prohibited. A thing which is uniformly eternal cannot have any mutation, but He has to be mentioned as 'Is'. That 'He exists' is the only way of expressing the realisation of Him. Therefore, 'He exists now and will remain hereafter' is the only form in which mutation in Him can be imagined and expressed in words. As it is only by a wordy concept that Puruṣa can be described, He falls in the first category of everlasting things.

भाष्यम्—गुणाधिकारक्रमसमाप्तौ कैवल्यमुक्तं तत्स्वरूपमवधार्यते—

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्ति-
रिति ॥ ३४ ॥

कृतभोगापवर्गाणां पुरुषार्थशून्यानां यः प्रतिप्रसवः कार्यकारणात्मनां गुणानां
तत् कैवल्यम् । स्वरूपप्रतिष्ठा पुनर्बुद्धिसत्त्वाऽनभिसम्बन्धात् पुरुषस्य चितिशक्तिरेव
केवला, तस्याः सदा तथैवावस्थानं कैवल्यमिति ॥ ३४ ॥

इति श्रीपातञ्जले योगशास्त्रे सांख्यप्रवचने वैयासिके कैवल्यपादश्चतुर्थः ।

It has been stated before that on the termination of the sway of the Guṇas a state of isolation is reached. Now the nature of that state is being determined.

**Isolation Is The Complete Disappearance Of The Guṇas
Which Have Ceased To Be Objectives (By Providing
Experience Or Liberation Of Puruṣa), In Other
Words, It Is Supreme Consciousness Esta-
blished In Its Own Self. 34.**

When the Guṇas which work as cause and effect (1), after bringing about experience and liberation, have no

further service to render to the Puruṣa and cease to function for ever, that state is known as Kaivalya or the state of isolation. In other words, when the supreme Consciousness is established in His own self, *i.e.* the absolute consciousness is unrelated to or unconcerned with the intellect, and remains all alone for all time, it is known as the state of Kaivalya

(Here concludes the chapter on Isolation being the fourth part of the comments of Vyāsa known as Sāṃkhya Pravachana on the Yoga Philosophy of Patañjali.)

(1) Guṇas working as cause and effect—The constituent principles becoming manifest as Mahat or Buddhi and its further mutations in the shape of Liṅga Śarīra (Sense energies). Through Yoga, the energies of instruments of reception can cease to function but not the knowables. The termination of the sequence of changes of the instruments of reception, is the cessation of their function or their complete disappearance, which is the Kaivalya of Puruṣa.

From the point of view of Supreme Consciousness, Kaivalya is aloofness of self-established Supreme consciousness from everything else, *i.e.* remaining only as consciousness, unrelated to intellect. 'Stoppage of fructification or complete extinction' means end without subsequent resurgence. On the complete extinction of Buddhi, Puruṣa always remains alone, that is the state of isolation. We know directly the objects that are in contact with the senses or from the contents of immediate experience and make use of words to think of them. But there are subjects in respect of which there are words but no real objects, *e.g.* space, time, void, infinitude etc. Extension, existence, number etc. are also words with no basis in reality but are only wordy concepts. This sort of idea rooted in words, which cannot be thought of in a concrete form, *i.e.* a vague ideation in respect of non-existing thing expressed in words for common use is called Abhikalpanā or conception. Such conception may be based on reason or not, and may or may not relate to real things. The terms Puruṣa and Prakṛti or the idea of Metempiric self and

the idea of the constituent principles, have to be understood by rational conception in respect of things which cannot be thought of in concrete form. In the Upaniṣads it is said that He is to be conceived in the heart of hearts by a subtle intellect with a tranquil mind. 'He is to be conceived as only existing; how else can He be realised?' 'He is not the subject of words (*i.e.* cannot ordinarily be described) as He is beyond the perception of the mind.' 'Unperceivable', 'Unusable', 'unthinkable' etc. are the prohibitory words through which we chiefly understand the Puruṣa principle. He has to be described as existing and that existence is free from any trace of non-self and is the root of the common 'I'-feeling, the essence of non-dual 'I'-sense. To conceive Him in this sort of logical terms is rational conception. First conceiving the Puruṣa principle in this way and then abandoning that, *i.e.* gradually shutting out the fluctuations of the mind, what is left is the attributeless Puruṣa principle and that is the realisation of the principle.

The conception of Puruṣa and Prakṛti has to be formed in this way—Puruṣa is the conscious foundation of the 'I'-feeling. He is neither big nor small, minuter than the minutest, *i.e.* without dimension, consciousness of self, *i.e.* complete cognition of one's own self, therefore absolutely indivisible, separate, *i.e.* without any admixture and is single. If he is to be conceived as existing somewhere, then cognition of an external knowable will be implied and it will cease to be a conception of the Puruṣa. Prakṛti is similarly smaller than the smallest in the matter of dimension as Puruṣa, but it is entirely knowable. Although without a local habitat or extent, Prakṛti being made up of the three constituent principles, is capable of infinite changes. The mutations of the Prakṛti, subject to the overseeing of the Puruṣa, are innumerable to each Puruṣa. When there is domination of the sentient character (Sattva) of Prakṛti, manifestation of Mahat or the principle transformation in the shape of pure 'I'-feeling, takes place, which though without any extent in space, is not free from the sway of time, because it mutates further into the 'dynamic ego' (Ahaṁkāra) etc. As soon as the 'I'-feeling is realised it is converted into latent impression by the operation of the principle of retentiveness. There being unlimited latencies or

Saṁskāras, the beginningless timely extent of the 'I'-feeling is apperceived and the spatial extent of the 'I' is felt in relation to the smallness or greatness of the knowable by which it is coloured.

(Here concludes the annotations by Śrīmat Swāmī Hariharānanda Āraṇya on Vyāsa's comments on Yoga Philosophy).

APPENDIX A

JÑĀNA-YOGA

or

Practice of Yoga through Selfconsciousness.

(The following translation of an article on Jñāna-Yoga by the revered Āchārya Swāmiji suffers, of course, from the imperfections that result from the absence of exact equivalents of Sanskrit terms. It is hoped, however, that the candid reader will be able to supply what is lacking and to give precision to what is vague or obscure by a reference to the foregoing work. It sums up the experience of one who is a practical Sāṃkhya-Yogin and not merely an academic student of the system. A free rendering of it is given below along with a paraphrase of the verse in the Kathopaniṣad which forms the text of the dissertation.)

“The wise man, by inhibiting speech or ideation by language, should retreat to and stay speechless at the speech centre of the brain or mind. Then by inhibiting the conative impulses he should stay (by thus quieting involuntary and voluntary activities of the mind) in the (remaining) cognitive element—the Knowing self or I-know-feeling. Quieting next (by practice) the effort involved in knowing he should merge in the Great Self or pure I-feeling which is knowing *par excellence*. After that by abolishing all phenomenal knowing he should realise the Metempiric Self.”

He is wise who after laying to heart the instruction imparted by a preceptor, reflects on it and thus acquires an abiding insight into reality. It is assumed that he has already abstained from those overt acts wherein desires and resolutions usually express themselves. But physical composure, the preliminary step, is not completed by such abstention, as all ordinary thinking and not merely willing is done with the aid of words and so involves some movement of the organ of speech. This has to be inhibited, therefore, by a grim resolution to renounce all longing for objects external to him, to abjure all forms of activity and even the futile processes of thought that have their origin in ignorance or misapprehension. When the resolution is effective, there is a sense of relaxation in all the organs of voluntary activity due to the disappearance of their functional tone or readiness to energise, and, above all, a stiffness like that of inanimate objects is experienced in the organ of speech. This is the first stage in Jñāna-

yoga and is technically known as resolution of speech into the will. If difficulty is experienced at the outset in thus inhibiting speech, the neophyte should mentally repeat without intermission the sacred syllable OM and thus shut out all other thoughts and their expressions.

After practice has perfected the habit of keeping them out of the mind, the resolution to exclude them vanishes as being needless. There remains then the consciousness of external reality attended by a more or less distinct consciousness of the Ego as apprehending it. For with the disappearance of desires and resolutions and their verbal accompaniments, attention comes naturally to be focussed on the Ego and the mental processes that are felt to belong to it. The Yogin finds it easy and helpful at this stage to conceive the Ego as enthroned in the back of the head and enjoying a comprehensive outlook of the finer mental processes that still continue and of which the afferent nerve-system is regarded as the seat. Here too sustained and strenuous practice is needed for perfection. And when it is attained, all sense impressions bring to the fore the consciousness of the knower—the Ego, and of its cognising activity. An attempt has to be made now to keep the attention chained to the apperception so that the perceptions that furnish the occasions for it may recede always to the background. The consequent decline in cerebral activity has its counterpart in the feeling that the Ego descends, as it were, to the region of the thorax or has its seat all over the space between it and the brain. Success in this process of concentration completes the second stage of Jñāna-yoga which is technically called the absorption of the Will in the cognising Ego. The Yogin may associate the process at first with the mental repetition of some suitable word (preferably unbroken nasal *m* of OM) though he has to give up this linguistic aid as he advances.

The next step is marked by the disappearance of perceptual consciousness, so that the ego-sense has complete and uninterrupted possession of the field. The Ego is then felt to illuminate or reveal boundless space from its home of light in the region of the heart. There is, of course, no delusion about its nature as an immaterial and, therefore, dimensionless entity, and all that the feeling imparts is that there is no longer any obstacle to its capacity for apprehension as there was so long as the Ego was particularised or limited by the nature of its experience. Still the idea that it radiates light in all directions and reveals whatever may be in them, is foreign to it, suggestive as the idea is of measure and location. And so the Yogin should give up this adventitious feature as he advances and contemplates

it as a self-centred light that is neither here nor there and can be neither more nor less. If he succeeds in the attempt, he experiences an unalloyed joy the like of which cannot be found in any other state in empirical existence. It arises out of the absence of all longings and efforts and is intimately related to the subtle principle of pure self-consciousness. The Yogin lives immersed in it and apart, therefore, from the distraction and uneasiness that are inseparable from ordinary experience. Pain, dislike and fear vanish altogether from his mind, as the objects which might cause them are no longer within his ken. Hence it is unqualified bliss that he enjoys; and if ever anything likely to disturb or impair it obtrudes on his consciousness, it is transformed at once into a new source of delight by the dominant mood of his mind. Contemplation of this sort is known by the significant name of Viśokā, which means untainted by the slightest measure of pain.

It is possible in its perfection only to those who have not skipped over the earlier forms of concentration. And even they may require at first a verbal symbol like the sacred OM to prevent the mind from flitting to other things, though, as in previous exercises, the mechanical aid of this verbal accompaniment must be dispensed with as soon as practice has confirmed the habit of resting on the object contemplated to the exclusion of all other things. This, however, is not the acme of Yogic achievement, for the horizon widens as it is reached, the pure Ego being itself recognised now as an object in spite of its surpassing excellence. A subject, therefore, which is never an object, a Self that never lapses from its intrinsic virtue to be a part of the not-self or an item of experience, has to be sought, for of such an immaculate and changeless Self, the Ego or self of experience is at this stage felt to be a reflection. But feeling is not enough; analytical enquiry of the highest order is needed for realising the subtle difference between the two with all the certitude and distinctness of perception so that it may be never lost sight of. This is the final stage of Jñāna-yoga, and it may be roughly said to consist of the reflection that what appears as mine like the body or the senses is not the genuine Self, nor what poses as the recipient of experience but is all the same determined by it, nor again the pure Ego which in spite of the simplicity is yet an appearance. The perfection of this discriminating knowledge has the complete cessation of physical and psychical activity as its natural and necessary outcome on the practical side. And it is in this wise that perpetual cessation of effort and suffering, or the isolation of the Puruṣa is effected.

A clear comprehension of what has been just said is hardly possible without direct instruction from an adept. But it may give some idea of the line of progress and of the goal aimed at by the Sāṃkhya-yogin, if taken along with the following observations about the higher principles that have to be visualised.

The Ego is particularised when, owing to association with different aspects of the non-ego, it acquires a definite and, therefore, limited character in keeping with them or regards any of them as belonging to itself. Particularisation of this sort is present, for instance, whenever the Ego is given a local habitation like the body or is regarded as the initiator of any kind of mental or physical activity or as the knower of any form of cognition. The pure Ego has no such attachments and is transformed, therefore, by being related to the psycho-physical apparatus and its various mutations. When, on the other hand, will and effort and also the consequent physical movements are inhibited, the faculty that controls the organs of activity is resolved into the principle that is the passive recipient of impressions, the Ego losing thus some of those accretions which adhere to it in ordinary empirical existence. When, again, its connection is cut off from all sorts of impression including those that originate in the body, it becomes pure self-consciousness or consciousness of the self by the self because everything that is obviously a part of the non-Ego has disappeared from the field of vision. But after the Ego has been simplified in this manner by successive steps of discrimination, it stands out clearly as an object of experience itself. We have, indeed, a vague notion always of the combination of heterogeneous elements in it. But we imagine that they are compatible somehow. This Avidyā is the plague-spot in empirical consciousness. But as our insight into reality develops with the aid of the process just described, we clearly discern their incompatibility. And then it becomes impossible to find intellectual or spiritual repose in this complex and shifting principle of pure I-sense. So the earnest seeker after ultimate truth advances necessarily beyond the Ego and finds the ineffable bliss of the Absolute in the subject to which I-sense must be traced or of which it is an imperfect copy.

It has to be observed that the full-fledged mind or organ of empirical consciousness is present in the analytical process up to the apprehension of the pure Ego, and that it visualises the successive stages reached through this analysis. But when the Ego comes to be focussed in its simplicity, the psychical modifications like the perceptive faculty and the will are reduced to their simplest forms, as they

converge on what is the subtlest or finest of phenomena. This has been termed, indeed, the Great One in view of its illimitable capacity or potentiality. But it lapses at once into the unmanifest or indiscrete as soon as the other developments of the mind are completely inhibited, for the self must posit itself against a non-self, however vague or shadowy, to be what it is. So this nucleus of empirical existence disappears along with everything else in it, leaving unconditioned Awareness, in whose light they appeared for a time, to shine forth in solitary grandeur.*

* Translated by J. Ghosh M.A., Ph.D.

APPENDIX B
COLLECTION OF YOGA APHORISMS
BOOK I
ON CONCENTRATION

1. Now then Yoga is being explained.
2. Yoga is the suppression of the modifications of the mind.
3. Then the Seer abides in itself.
4. At other times the Seer appears to assume the form of the modifications of the mind.
5. They (modifications) fall into five varieties, of which some are 'Kliṣṭa' and the rest 'Akliṣṭa'.
6. (They are) Pramāṇa, Viparyaya, Vikalpa, (dreamless) sleep and recollection.
7. (Of these) Perception, inference and testimony (verbal communication) constitute the Pramāṇas.
8. Viparyaya or illusion is wrong knowledge formed of a thing as other than what it is.
9. The modification called 'Vikalpa' is based on verbal cognition in regard to a thing which does not exist. (It is a kind of useful knowledge arising out of the meaning of a word but having no corresponding reality).
10. Dreamless Sleep is the mental modification produced by the condition of inertia in the state of absence (of waking and dreaming).
11. Memory is mental modification caused by reproduction of the previous impression of an object without stealing from anything else.
12. By practice and detachment they can be stopped.
13. Exertion to acquire Sthiti or a tranquil flow of mind devoid of fluctuations, is called Abhyāsa or practice.
14. That practice when continued constantly for a long time without break and with devotion, becomes firm in foundation.
15. When the mind loses all passion for objects seen or described in sacred tradition, it acquires a state of utter desirelessness which is called Detachment.

16. Indifference to the Guṇas or the constituent principles, achieved through a knowledge of the nature of the Puruṣa, is called Para-vairāgya (extreme detachment).
17. When concentration is reached with the help of Vitarka, Vichāra, Ānanda and Asmitā, it is called Samprajñāta Samādhi.
18. Asamprajñāta Samādhi is the other kind of Samādhi which arises through constant practice of Para-vairāgya which brings about the disappearance of all fluctuations of the mind, wherein only the latent impressions remain in a dormant state.
19. While in the case of the Videhas or the discarnates and of the Prakṛti-layas or those subsisting in their elemental constituents, it is caused by objective existence born of nescience.
20. Others (who follow the path of the prescribed effort) adopt the means of reverential faith, energy, repeated recollection, concentration and real knowledge (and thus attain Asamprajñāta Samādhi).
21. Yogins with vehement intensity get concentration and the result thereof, quickly.
22. On account of the methods being slow, medium and speedy, even among those Yogins who have vehement intensity, there are differences.
23. From special devotion to Īśvara also concentration becomes imminent.
24. Īśvara is a particular Puruṣa unaffected by affliction, deed, result of action or the latent impressions thereof.
25. In Him the seed of omniscience has reached a limit which cannot be exceeded.
26. (He is) The teacher of former teachers because with Him there is no limitation by time (of His omniscience).
27. The sacred word designating Him is Praṇava or the mystic syllable OM.
28. (Yogins) Repeat it and contemplate upon its meaning.
29. From that comes realisation of the individual self and the obstacles are prevented.
30. Sickness, incompetence, doubt, delusion, sloth, non-abstention, erroneous conception, non-attainment of any Yogic stage, and instability to stay in a Yogic state—these distractions of the mind are the impediments.
31. Sorrow, dejection, restlessness, inhalation and exhalation arise from (previous) distractions.

32. For their stoppage (i.e. of distractions) practice (of concentration) on a single principle should be made.
33. The mind becomes serene by the cultivation of feelings of amity, compassion, goodwill and indifference respectively towards happy, miserable, virtuous and vicious creatures.
34. By throwing out and restraining the breath also (the mind is calmed).
35. The development of higher objective perceptions called Viśayavatī, also brings about fixity of mind.
36. Or by perception which is free from sorrow and is radiant (fixity of mind can also be produced).
37. Or (contemplating) on a mind which is free from desires (the devotee's mind gets fixed).
38. Or by taking as the object of meditation the images of dreams or the state of dreamless sleep (the mind of the Yogin gets stabilised).
39. Or by contemplating on whatsoever thing one may like (the mind becomes stable).
40. When the mind develops the power of fixing on the smallest size as well as on the highest one then the mind comes under control.
41. When the fluctuations of the mind are weakened, the mind appears to take on the features of the object fixed on—whether it be the cogniser, the instrument of cognition or the object cognised as does a transparent jewel, and this identification is called Samāpatti or engrossment.
42. The engrossment, in which there is the mixture of word, its meaning, i.e. the object and its knowledge, is known as Savitarkā Samāpatti.
43. When the memory is purified, the mind appears to be devoid of its own nature (i.e. of reflective consciousness) and shines only as the object alone (on which it is contemplating). This kind of engrossment is called Nirvitarkā Samāpatti.
44. By this (foregoing) the Savichāra and Nirvichāra engrossments, whose objects are subtle, are also explained.
45. Subtlety pertaining to objects culminates in Alīnga or the unmanifest.
46. These are the objective concentrations.
47. On gaining proficiency in Nirvichāra, purity in the inner instruments of cognition is developed.

48. The knowledge that is gained in that state is called *Ṛtambhara* (filled with truth).
49. (That insight) Is different from that derived from testimony or through inference, because it relates to particulars (of objects).
50. The latent impression born of such knowledge is opposed to the formation of other latent impressions.
51. By the stoppage of that too (on account of the elimination of the latent impressions of *Samprajñāna*) objectless concentration takes place through suppression of all modifications.

B O O K II

ON PRACTICE

1. *Tapas* (austerity), *Svādhyāya* (repetition of sacred Mantras or study of sacred literature) and *Īśvara-Pranidhāna* (complete surrender to God) are *Kriyā-Yoga* (Yoga in the form of action).
2. That *Kriyā-Yoga* (should be practised) for bringing about *Samādhi* and minimising the *Kleśas*.
3. *Avidyā* (misapprehension about the real nature of things), *Asmitā* (egoism), *Rāga* (attachment), *Dveṣa* (antipathy) and *Abhiniveśa* (fear) are the five *Kleśas* (afflictions).
4. *Avidyā* is the breeding ground for the others whether they be dormant, attenuated, interrupted or active.
5. *Avidyā* consists in regarding a transient object as everlasting, an impure object as pure, misery as happiness and the not-self as self.
6. *Asmitā* or Egoism is the appearance of identity of the *Puruṣa* and *Buddhi*.
7. Attachment is that (modification) which follows remembrance of pleasure.
8. Aversion is that (modification) which follows misery.
9. As in the ignorant so in the wise, the firmly established inborn fear of annihilation is the affliction called *Abhiniveśa*.
10. The subtle *Kleśas* are destroyed or forsaken by the cessation of productivity or disappearance of the mind.
11. Their means of subsistence or their gross states are avoidable by meditation.

12. Karmāśayas or moral merit and demerit which are based on afflictions, become active in this life or in a life to come.
13. As long as Kleśa remains at the root, Karmāśaya produces three consequences in the shape of birth, span of life and experience.
14. Because of virtue and vice they (birth, span and experience) produce pleasurable and painful experiences.
15. On account of the three forms of misery, viz. resultant, afflictive and that due to latent impressions and because of the oppositionist nature of the modifications of the Guṇas, everything (including enjoyment of the pleasurable objects of the senses) is painful to the discriminating person.
16. (That is why) Pain which is yet to come is to be avoided.
17. Identification of the Seer or the subject with the seen or the object, is the cause of the avoidable.
18. The object or knowable is by nature sentient, mutable and inert. It exists in the form of elements and sense-organs and serves the purpose of experience and emancipation.
19. Diversified (Viśeṣa), undiversified (Aviśeṣa), token only (Liṅga), and tokenless (Aliṅga) are the states of the Guṇas.
20. The Seer is absolute knower, although pure, modifications (of Buddhi) are overseen by Him.
21. To serve as object of Puruṣa, is the soul of the knowable.
22. Although ceasing to be in relation to him whose objects are completed, the knowable does not cease to exist on account of being common to others.
23. Alliance is the means of realising the true natures of the object of the Knower and of the Lord the knower (i.e. the sort of alliance which contributes to the realisation of the Seer and the seen is this conjunction).
24. (The alliance has) Avidyā or nescience as the cause.
25. The absence of alliance that arises from want of it (Avidyā) is the escape and that is the state of isolation of the Seer.
26. Clear and distinct (unimpaired) discriminative discernment is the means of escape.
27. Seven kinds of ultimate insight come to him (the Yogin who has acquired discriminating discernment).
28. Through the practice of the different accessories to Yoga, when impurities are destroyed, there arises enlightenment of perception culminating in discriminating discernment.

29. Yama (restraint), Niyama (observance), Āsana (posture), Prāṇāyāma (regulation of breath), Pratyāhāra (withholding of senses), Dhāraṇā (fixity), Dhyāna (meditation) and Samādhi (perfect concentration) are the eight means of attaining Yoga.
30. Ahimsā (harmlessness), Satya (truth), Asteya (abstention from stealing), Brahmacharya (continence) and Aparigraha (non-grasping, abstinence from avariciousness) are the five Yamas (forms of restraint).
31. They (the restraints), however, become a Great Vow when they become universal, being unrestricted by class, place, period or notion of duty.
32. Cleanliness, contentment, austerity, Svādhyāya (practices with the help of words) and devotion to God are the Niyamas (observances).
33. When these abstentions and observances are inhibited by perverse thoughts, there should be the thought of the opposites.
34. Actions arising out of perverse thoughts like harm etc. are either done by oneself, got done by another or approved, done either through anger, greed or delusion; and can be mild, moderate or vehement. That they are the causes of infinite misery and unending ignorance is the contrary thought. •
35. On being established in harmlessness, all beings coming near him (the Yogin) cease to be hostile.
36. When truthfulness is established, words acquire the power of making them fruitful.
37. When non-stealing is established, all jewels present themselves (to the Yogin).
38. When continence is established, (influential) power is acquired.
39. On perfection in non-acceptance, knowledge of past and future existence arises.
40. From the practice of purification, aversion towards own body is developed and thus aversion grows to contact with other bodies.
41. Purification of the mind, agreeableness of feeling, concentration and ability for self-realisation are also acquired.
42. From contentment, unsurpassed happiness is gained.
43. Through destruction of impurities, practice of austerities brings about perfection of the body and the senses.

44. From study and repetition of Mantras, communion with the desired deity is established.
45. From devotion to God, Samādhi is attained.
46. Motionless and agreeable form (of staying) is Āsana (Yogic posture).
47. By relaxation of effort and meditation on the infinite (Āsanas are perfected).
48. From that arises non-affection by Dvandvas or opposite conditions.
49. That (Āsana) having been perfected, regulation of the flow of inhalation and exhalation is Prāṇāyāma (breath control).
50. That (Prāṇāyāma) has external operation (Vāhya Vṛtti), internal operation (Ābhyantara Vṛtti) and suspension (Stambha Vṛtti). These, again, when observed according to space, time and number, become long and subtle.
51. The fourth Prāṇāyāma transcends the external and internal range.
52. By that the veil over manifestation is thinned.
53. (Moreover) The mind acquires fitness for Dhāraṇā.
54. When separated from their corresponding objects, the senses follow, as it were, the nature of the mind, that is called Pratyāhāra (restraining of the sense-organs).
55. That brings supreme control of the sense-organs.

BOOK III

ON SUPERNORMAL POWERS

1. Dhāraṇā or attention is the mind's (Chitta's) fixation on a particular point in space.
2. In that region the continuous flow of the same knowledge is called Dhyāna or meditation.
3. When the object of meditation only shines forth in the mind as if devoid of the thought of self even, then it is called Samādhi or concentration.
4. The three together on the same object is called Samyama.
5. By mastering that (Samyama) the light of knowledge (Prajñā) dawneth.
6. It (Samyama) is to be applied to the stages (of practice).
7. These three are more intimate practices than the previously mentioned ones.

8. That also is (to be regarded as) external in respect of Nirvīja or seedless concentration.
9. Suppression of the latencies of fluctuation and appearance of the latencies of closed state, taking place at every moment of blankness of the closed state in the same mind, is the mutation of the closed state of the mind.
10. Peaceful flow of the mind (in a closed state) is ensured by its latent impressions.
11. Repression of attention to all and development of one-pointedness is called Samādhi-pariṇāma or concentrative mutation of the mind.
12. There (in Samādhi) again (in the state of concentration) the past and the present modifications being similar, it is Ekāgratā-pariṇāma, or mutation of fixity of the mind.
13. By these are explained the threefold changes, viz. of characteristic, of symptom, and of state in the Bhūtas and the Indriyas (all the knowable phenomena).
14. That which follows the quiescent, i.e. past, the uprisen, i.e. present, or future, i.e. unmanifested (but remaining as potent force) characteristic, is the substratum (or object characterised).
15. Change of sequence (of characteristics) is the cause of mutative differences.
16. Knowledge of the past and the future can be derived through Samyama on the three-fold Pariṇāmas (changes).
17. Word, object implied, and the idea thereof overlapping, produce one unified impression. If Samyama is practised on each separately, knowledge of the meaning of the sounds produced by all beings can be acquired.
18. By the realisation of latent impressions knowledge of previous birth is acquired.
19. (On practising Samyama) On notions, knowledge of other mind is developed.
20. The prop (or basis) of the idea does not get known because that is not the object of (the Yogin's) observation.
21. By practising Samyama on the appearance of the body, when its perceptibility is stopped, the appearance getting out of the sphere of perception of the eye, disappearance from view is effected.
22. Karma is either fast in fructifying or slow in fruition. By practising Samyama on them or on portents, foreknowledge of death can be acquired.

23. Through Saṁyama in friendliness (amity) and other similar virtues, strength is obtained therein.
24. (By practising Saṁyama) On strength, the strength of elephants etc. can be acquired.
25. By applying the effulgent light of the higher sense perception—Jyotiṣmatī, knowledge of subtle objects or things obstructed from view or placed at a great distance, can be acquired.
26. (By practising Saṁyama) On the Sun (the point in the body known as the Solar entrance) the knowledge of the cosmic regions is acquired.
27. (By practising Saṁyama) On the Moon (the lunar entrance) knowledge of the arrangement of stars is acquired.
28. (By practising saṁyama) On the pole-star, motion of the stars is known.
29. (By practising Saṁyama) On the plexus of the navel, knowledge of the bodily system is derived.
30. (By practising Saṁyama) On the trachea, hunger and thirst can be subdued.
31. Calmness is attained by Saṁyama on the bronchial tube.
- 32.. (By practising Saṁyama) On the coronal light, Siddhas can be seen.
33. (By practising Saṁyama) On knowledge known as Prātibha (intuition) everything becomes known.
34. (By practising Saṁyama) On the heart, knowledge of the mind is acquired.
35. Experience (of pleasure or pain) arises from a conception which does not distinguish between the two extremely different entities, viz. Buddhisattva and Puruṣa. Such experience exists for another (i.e. Puruṣa). That is why through Saṁyama on the distinction between Buddhi and Puruṣa, a knowledge regarding Puruṣa is acquired.
36. Thence (from knowledge of Puruṣa) arise Prātibha (prescience), Śrāvaṇa (supernormal power of hearing), Vedana (supernormal power of touch), Ādarśa (supernormal power of sight), Āsvāda (supernormal power of taste) and Vārtā (supernormal power of smell).
37. They (these powers) are impediments to Samādhi but are (regarded as) acquisitions in a fluctuating state of the mind.
38. When the cause of bondage gets relaxed and the movements of the mind are known, the mind can get into another body.

39. By conquering the vital force (of life) called Udāna, the chance of immersion in water or mud or entanglement in thorns, is avoided and exit from the body at will is assured.
40. By conquering the vital force called Samāna, effulgence is acquired.
41. By Saṁyama on the relationship between Ākāśa and the power of hearing, divine sense of hearing is gained.
42. By practising Saṁyama on the relationship between the body and Ākāśa and by concentrating on the lightness of cotton wool, passage through the sky can be secured.
43. When the unimagined conception can be held outside, i.e. unconnected with the body, it is called Mahāvideha or the great discarnate. By Saṁyama on that, the obstruction to illumination (of the Buddhisattva) is removed.
44. By Saṁyama on the grossness, the essential character, the subtlety, the inherence, and the objectiveness—these five forms of the Bhūtas or elements, mastery over the Bhūtas is obtained.
45. Thence develop the power of minification and other bodily acquisitions; there is also no resistance by its characteristics.
46. Perfection of body consists in beauty, grace, strength and adamant hardness.
47. By Saṁyama on the receptivity, essential natural character, 'I'-sense, inherent quality and objectiveness of the five sense-organs, power over them can be acquired.
48. Thence come power of rapid movement as of mind, action of instruments apart from the body and mastery over the primordial cause.
49. To one established in the discernment between Buddhi and Puruṣa come Omnipotence and Omniscience.
50. By renunciation of that (Viśokā attainment) even, comes isolation on account of the destruction of the seeds of evil.
51. When invited by the presiding deities, it should not be accepted nor should it cause vanity because it involves possibility of undesirable consequences.
52. Discriminative knowledge comes from practising Saṁyama on moment and its sequence.
53. When species, symptom and position of two different things being indiscernible they look alike, they can be differentiated thereby (with discriminative knowledge).
54. Discriminative knowledge is Tāraka or intuitional, is comprehensive of all things and of all times, and is without succession.

55. Whether discriminative knowledge is acquired or not, when equality is established between the *Buddhisattva* and *Puruṣa* by their purity, isolation takes place.

B O O K I V

ON ISOLATION

1. Supernormal powers come with birth or are attained through herbs, incantations, austerities or concentration.
2. (The mutation of body and sense-organs into those of one born in a different species) Takes place through the filling in of their nature-innate.
3. Causes do not put the nature into motion. Only the removal of obstacles takes place through them. This is like a farmer breaking down the barrier to let the water flow.
4. All created minds are constructed from pure 'I'-sense or Ego.
5. One mind is the director of the many created minds in respect of the variety of their activities.
6. Of these (minds with supernormal powers) those obtained through meditation are without any desires or latencies.
7. The actions of Yogins are neither white nor black, whereas the actions of others are of three kinds.
8. Thence are manifested the subconscious impressions appropriate to their consequences.
9. On account of similarity between memory and corresponding latent impressions, the subconscious impressions of feelings appear simultaneously even when they are separated by birth, space and time.
10. Desire for self-welfare being everlasting, it follows that the subconscious impression from which it arises must be beginningless.
11. On account of being held together by cause, result, substratum, and supporting object, *Vāsanā* disappears when they are absent.
12. The past and the future are in reality present in their fundamental forms, there being only difference in the characteristics of the forms taken at different times.
13. Characteristics which are present at all times are manifest, subtle, and are composed of the three *Guṇas*.

14. On account of the co-ordinated mutation of the three Guṇas, objects appear as one.
15. In spite of sameness of objects, (but) on account of separateness of mind they (the object and its knowledge) follow different paths, that is why they are entirely different.
16. Object is not dependent on a mind, because if that were so, then what will happen when it is not cognised by a mind?
17. External objects are known or unknown to the mind according as they colour the mind.
18. On account of the immutability of Puruṣa who is lord of the mind, the modifications of the mind are always known or manifest.
19. It (the mind) is not self-illuminating being an object (knowable).
20. Both (mind and an object) cannot be cognised simultaneously.
21. If the mind were to be illumined by another mind then there will be repetition *ad infinitum* of illumining minds and also intermixture of memory.
22. (Though) Untransmittable, the Metempiric consciousness, getting the likeness of Buddhi (Intellect) becomes the cause of the consciousness (Sva) of the intellect (Buddhi).
23. The mind-stuff being affected by the Seer and the seen, is all-comprehensive. •
24. That (the mind) though variegated by innumerable subconscious impressions, exists for another, as it acts conjointly.
25. For one who has perceived the distinctive speciality, i.e. Puruṣa, search for the nature of his self ceases.
26. (Then) The mind inclines towards discriminative knowledge and naturally gravitates towards a state of isolation.
27. Through its breaches (i.e. breaks in discriminative knowledge) arise other thoughts involving fluctuations due to residual subliminal impressions.
28. It has been said that their removal (i.e. of indiscriminative impressions) follows the same process as the removal of afflictions.
29. On losing interest even in Omniscience acquired through discriminative knowledge, the all-round discriminative discernment that ensues, brings about the concentration known as Dharma-megha (virtue-pouring cloud).
30. From that afflictions and actions cease.

31. Then on account of the infinitude of knowledge which has been bereft of the coating of impurities, the knowables appear as few.
32. From that (virtue-pouring cloud) the Guṇas having fulfilled their purpose, the sequence of their mutation ceases.
33. What belongs to the moments and is indicated by a completion of change, is sequence.
34. Isolation is the complete disappearance of the Guṇas which have ceased to be objects (by providing experience or liberation) of Puruṣa, in other words, it is supreme Consciousness established in its own Self.

APPENDIX C

GLOSSARY OF SANSKRIT WORDS

Note :—The pronunciation and diacritical marks used are explained below.

a	to be pronounced as	<i>awe</i>
ā	.. ..	.. .. <i>ah</i>
ī	.. ..	.. .. <i>ee</i>
e	.. ..	.. .. <i>eh</i>
ū	.. ..	.. .. <i>oo</i>
ch	.. ..	.. .. in <i>chosen</i>
chh	.. ..	.. .. hard—midway between <i>ch</i> and <i>sh</i> —as in <i>chaw</i>
ḍ	.. ..	.. .. <i>rh</i> (r hard)
ḥ	.. ..	.. .. <i>Haw</i>
m̐	}	.. .. <i>ong</i> as in <i>Song</i>
n̐		
Jñ	.. ..	.. .. <i>gaw</i> with <i>g</i> nasal
ṇ	.. ..	.. .. <i>naw</i> as in <i>gnaw</i>
ṛ	.. ..	.. .. <i>rhi</i>
ś or ṣ	.. ..	.. .. <i>sh</i> as in <i>Shilling</i>
t	.. ..	.. .. <i>th</i> (soft)
ṭ	.. ..	.. .. <i>Taw</i> (hard)
v	.. ..	.. .. <i>wa</i>
y	.. ..	.. .. <i>yaw</i>

GLOSSARY

A

- ABHIMĀNA**—Conceiving objects with the notion that they refer to one's own self. Conception of one's own individuality which gives rise to 'me'-'mine'-feelings.
- ĀBHOGA**—Exclusive attachment to one thing.
- ADĀRA MUNI**—Name of a Sāṃkhya philosopher.
- ADARŚANA**—Non-awareness ; failure to see.
- ĀDHIBHAUTIKA**—Caused by animals ; relating to beings.
- ĀDHIDAIVIKA**—Brought on by nature. Relating to tutelary deity.
- ĀDHYĀTMIKA**—Relating to self ; spiritual.
- ADHYĀTMA-PRASĀDA**—Purity of the powers of the senses.
- ĀGAMA**—Written or verbal instruction or testimony of a trustworthy person ; traditional doctrine ; sacred knowledge ; Śāstras.
- AGASTYA**—Name of a sage. He is fabled to have once drunk up a whole sea.
- AGRYĀ-BUDDHI**—(Agryā—foremost) Highest form of intellect.
- AHĀMkāRA**—Sense of self ; ego. One of the twenty-five principles of Sāṃkhya philosophy.
- AHIMŚĀ**—Harmlessness. Abstaining from killing or giving pain to others in thought, word or deed.
- ĀKĀŚA**—Vacuity, free space, void, substratum*of the property of sound.
- AKLIṢṬA**—Not marred, unimpaired. Non-afflictive.
- AMBARIṢA**—One of the hells.
- ANĀBHOGA**—Opposed to Ābhoga. Not engrossed in an object.
- ANANTA**—Boundless ; infinite ; eternal.
- ANIMĀ**—Minification. Reduction in size.
- ANUŚĀSANA**—Instruction ; precept ; explanation. An explanatory treatise.
- ĀNUŚRAVIKA**—Described in religious books or sacred tradition.
- APSARĀ**—Celestial damsel.
- ĀPTA**—A person who is worthy of credence ; reliable ; trustworthy.
- ĀRṢA**—Relating to Ṛṣis (sages).
- ARTHA-ŚĀSTRA**—The science of wealth. Political economy and finance.
- ASAMPRAJÑĀTA**—A kind of Samādhi (intense concentration) surpassing Samprajñāta.
- ASAMPRAMOṢA**—Non-absorbence of external objects or ideas.
- ĀSANA**—Seat, posture.
- ĀŚĪ**—Desire for self-welfare ; prayer.

ASMITĀ—Pure egoity ; I-sense.

ASURA—Demon.

ĀSURI—Name of a sage.

ATHA—A particle expressing beginning ; doubt ; interrogation ; condition.

ĀTMAN—Soul.

AVIDYĀ—Misapprehension ; wrong knowledge.

B

BHĀṢYA—A commentary.

BHAVA—State of being ; existence ; cause of birth ; source.

BHAVAPRATYAYA NIRODHA—A kind of closed state of the mind.

BHĀVITA SMARTAVYĀ—Recollection of an experience that is unreal or imagined.

BHŪRLOKA—The Globe ; universe.

BHŪTA—An element (the five elements being Prithivī or Kṣiti, Ap, Tejas, Vāyu and Ākāśa).

BHŪTADI—The Ego of the creator, the cause of manifestation of the elements.

BRAHMAN—The supreme spirit regarded as impersonal.

BRAHMĀ—One of the trinity of Hindu mythology.

BRĀHMANA—That portion of the Vedas which states rules for the employment of 'Mantras' on various occasions. Highest caste among the Hindus.

BRHADĀRANYAKA—One of the Upaniṣads.

BUDDHI—Intellect ; intelligence. The third of the twenty-five principles of the Sāṃkhya philosophy.

C

CHAITANYA—Consciousness. The supreme spirit considered as the essence of all beings. Puruṣa.

CHARITĀRTHATĀ—The state of having accomplished the end or desired object.

CHIT—Pure consciousness ; the spirit ; Brahman.

CHITI ŚAKTI—Supreme conscious power ; Puruṣa.

CHITTA—Mind ; heart ; intellect ; reasoning faculty. The special sense in which it has been used in Yoga philosophy is as follows :—
Chitta or mind-stuff, commonly called mind, is the internal power which creates the sensations of cognition, conation and retention ; i.e. feeling, trying and retaining by mixing together all experiences.

D

DANDAKĀRANYA—Forest called Daṇḍaka.

DARŚANA—Seeing ; knowing. Science of knowledge, i.e. philosophy.

DEVA—Celestial being.

DHĀRANĀ—Fixity ; steady abstraction of the mind.

DHARMAMEGHA SAMĀDHI—The final state of concentration, when the devotee becomes disinterested even in supernormal knowledge and powers.

DHYĀNA—Meditation.

DRAṢṬĀ—Seer. The spectator. Puruṣa of Sāṃkhya.

DRŚYA—Object seen or known. A knowable.

E

EKĀGRA—Intentness on one object ; one-pointed.

EKENDRIYA—That which resides in one sense-organ.

G

GOMAYA-PĀYASA—Gomaya=Cowdung ; Pāyasa=Milk pudding. Regarding cowdung and pudding as the same thing both being production of cow. Instance of absurd logical reasoning.

GRAHANA—Receiving ; apprehension. Instrument of reception.

GRAHĪTĀ—Receiver ; recipient. The subject of apprehension.

GRĀHYA—Thing received ; object apprehended ; knowable.

GUNA—An ingredient or constituent of nature ; any one of the three constituents of phenomena. Property. Rope.

H

HĀNA—Abandoning, escaping.

HĀNOPĀYA—Means of escape.

HEYA—Fit to be abandoned.

HEYAHETU—Cause of the forsakables.

HIRANYAGARBHA—A Being whose womb or interior (here soul) is bright like gold. An omnipresent, omniscient and omnipotent Being, whose mind acting upon our minds causes external sensations. The cause of creation. Analogous to Demiurge or Creator of the world, in Platonic philosophy.

HṚDAYA—Heart. Bosom. Vide I-28(1).

I

INDRIYA—Organ of sense.

ĪSVARAKRṢṢNA—Name of the philosopher who strung together the extant maxims of Sāṃkhya philosophy in verse.

J

JANAKA—King of Mithilā in ancient India who spent the life of a Yogin and was a great philosopher.

JĪVA—Living being; the principle of life.

JĪVANMUKTA—One who being purified by true knowledge while yet living, is freed from future life. One who has achieved Mukti, but has not as yet given up his body.

JĪVĀTMĀ—Individual or personal soul.

JÑĀNAPRASĀDA—Prefection of wisdom through which obstruction to knowledge is removed.

JYOTIṢMATĪ—A state of mind pervaded by Sattva Guṇa resulting in tranquillity.

K

KAIVALYA—Perfect isolation; detachment of the soul from matter; final emancipation or beatitude.

KAPILA—A great sage, founder of Sāṃkhya philosophy. In the opinion of some he was Hiraṇyagarbha incarnate.

KARMA—Action both mental and physical; deed; religious rite; performance of religious rites as opposed to spiritual practice or path of knowledge

KARMĀŚAYA—Latent impression of action which will eventually fructify.

KṢANA—Moment; time atom.

KHYĀTI—The faculty of discriminating objects. Dominating knowledge.

KLEŚA—Pain; anguish; distress; worry; affliction.

KRAMA—Sequence.

KRṢṢNA-DVAIPĀYANA VYĀSA—A great sage, author of the Mahābhārata.

KṢIPTA—Thrown; scattered; distracted.

KŪṬASTHA—Immovable; unchangeable and perpetually the same.

L

LIṄGA—Mark; sign; token; symbol; characteristic.

LIṄGA ŚARĪRA—The indestructible original of the gross or visible body.

LOKA—The world; a division of the universe.

M

- MADHUMATĪ**—The name of a stage of Samādhic insight of knowledge.
MAHĀBHĀRATA—A great epic containing the exploits of the Kings of the Lunar dynasty. It is a storehouse of ancient philosophical thoughts of India.
MAHĀMOHA—Obsession. The great delusion.
MAHADĀTMAN—The supreme spirit ; ego ; Buddhi-tattva.
MANU—Ancient lawgiver of India.
MOHA—Delusion of mind which prevents the discernment of truth.
MOKṢA—Liberation ; final emancipation ; beatitude.
MŪḌHA—Stupefied ; infatuated ; bewildered.

N

- NAHUṢA**—A King who was transformed into a serpent through the curse of a Ṛṣi.
NANDĪŚVARA—An ancient prince who through pious action resisted the fruition of evil and was transformed into a celestial being in lifetime.
NIDRĀ—Dreamless sleep. (See Svapna)
NIRAYA—Infernal region.
NIRGUNA—Without attribute.
NIRGUNA ĪŚVARA—Attributeless Godhead.
NIRMĀNA CHITTA—Created mind after attainment of emancipation.
NIRODHA-BHŪMI—Closed state of mind.
NIRUDDHA—Stopped ; obstructed ; checked ; curbed ; restrained.
NIRVĀNA—Calmed ; quieted ; liberated from corporeal existence ; final emancipation.
NIRVICHĀRĀ—Without help of words. Refers to a form of concentration on subtle objects
NIRVĪJA—Seedless. Objectless concentration.
NIRVIKALPA—(Applied to concentration) An exclusive concentration upon an entity without distinct and separate consciousness of the knower, the known and the knowing.
NIRVITARKĀ—Concentration on gross object without help of words.
NIVṚTTI—Suspension ; termination ; abstention ; renunciation.

P

- PAÑCHAŚIKHA**—A Ṛṣi of old, who first framed the Sāṃkhya aphorisms having learnt the principles from Āsuri, a direct disciple of Kapila.

- PARAMĀTMAN—The supreme spirit.
- PARA VAIRĀGYA—Extreme asceticism ; supreme and final renunciation.
- PARINĀMA—Result ; effect ; fluctuation ; transformation.
- PATAÑJALI—An ancient sage who strung together the Yoga aphorisms.
- PIŚĀCHA—Demon.
- PRADHĀNA—Chief ; pre-eminent ; the source of the material world ; the primary germ out of which all material appearances are evolved. Prakṛti.
- PRAJĀPATI—The God presiding over creation. An epithet of Brahman, the Creator.
- PRAJÑĀ—Deep understanding. Insight derived by meditation.
- PRAKṚTĪ—Mutable constituent of phenomena commonly called nature ; collective name of the three Guṇas.
- PRAKṚTI-ĀPŪRANA—Permeation of nature-innate.
- PRĀKṚTIKA—Derived from Prakṛti.
- PRAKṚTILAYA—Merged into Prakṛti or constituent principles.
- PRAMĀ—Accurate conception. True knowledge.
- PRAMĀNA—True or accurate conception or notion. Source of true knowledge.
- PRANAVA—Sacred syllable 'OM'.
- PRĀNĀYĀMA—Breath control.
- PRASAMKHYĀNA—Abstract contemplation ; ultimate knowledge of discrimination.
- PRAŚĀNTA-VĀHITĀ—Tranquil flow.
- PRATYAYA—Knowledge or perceptible state of the mind. All feelings. Cause producing an effect.
- PRATYAK—Peculiar to oneself. Individual personality or self.
- PRAVIVEKA—Height of wisdom.
- PRAVRṬTI—Clear mode of mind ; inclination ; attachment (e.g. in Pravṛtti-mārga)
- PRETA—Departed spirit.
- PURĀNA—Aged, ancient. The term is also applied to the Hindu scriptures.
- PURUṢA—The Supreme soul. Absolute Awareness. The first principle of Sāṃkhya philosophy.
- PURUṢĀRTHA—The object of the Puruṣa. Thing or object known by the Puruṣa.

R

- RĀGA—Attachment.
- RAJAS—Dirt, Dust. The mutative principle, the second of the three Guṇas or constituent principles of all phenomena.

RŪPA—Form ; colour. Light as one of the five cardinal elements.

R̥ṢI—Sage.

R̥TA—Truth. Perceptual fact.

R̥TAMBHARĀ—Full of realised knowledge.

S

SAGUNA—With attributes.

SAMĀDHI—Intense concentration.

SĀMĀNYA—General, common ; universal.

SAMĀPATTI—Engrossment.

SAMVEGA—Intense ardour derived from long practice.

SAMJÑĀ—A state of the mind ; consciousness.

SĀMKHYA KĀRIKĀ—The principles of Sāmkhya philosophy strung together in verse by Īśvara Kṛṣṇa.

SĀMKHYA-PRAVACHANA-SŪTRA—Sāmkhya principles given in aphorisms.

SAMPRAJANYA—Watchfulness of the state of body and mind.

SAMPRAJÑĀNA—Knowledge of principles gained through intense concentration and retained by a one-pointed mind.

SAMPRAJÑĀTA YOGA—Intense concentration of one-pointed mind when the ultimate reality or supreme knowledge is revealed and permanently retained.

SAMPRATIPATTI—Similarity of usage ; tradition.

SAMSKĀRA—Latent or subliminal impressions of actions.

SAMYAMA—Technical name of fixity of mind, meditation and concentration on the same thing.

SĀNANDA—With blissful feeling.

SARVA—All.

SĀSMITA SAMĀDHI—Concentration on the pure I-feeling.

ṢAṢṬITANTRA—A name of Sāmkhya philosophy.

ŚĀSTRA—Religious books, Hindu scriptures.

ŚATAPATHA BRĀHMANA—Mantras in one of the Vedas.

SAT—That which always exists.

SATTVA-SAMSEVANA—Cultivation of self-cognition.

SAVICHĀRĀ—Associated with reasoning.

SAVITARKĀ—Associated with words.

SĀTTVIKA—Of the sentient principle.

SKANDHA—The five forms of mundane consciousness (in Buddhist philosophy).

SMṚTI—Recollection ; remembrance.

SMṚTI SĀDHANA—Cultivation of recollection.

ŚRUTI—Words of sages.

ŚRADDHĀ—Reverential devotion.

SŪTRA—Terse maxim ; aphorism.

SVAVYĀÑJAKĀÑJANA—Coloured by its own manifestation.

SVĀDHYĀYA—Studying by himself the religious books or the repetition by himself of the Mantras.

SVAPNA—Sleep with dreams.

SVARŪPA—Essence ; substratum.

T

TAMAS—Darkness ; obscurity ; insentience. Name given to the third of the three Guṇas or constituent principles of all phenomena.

TANMĀTRAS—Elements in their subtle or monadic form. The smallest particle of elemental knowables.

TAPASYĀ—Austerity.

TĀRAKA JÑĀNA—Intuitive knowledge.

TATTVA-SAMĀSA—One of the earliest extant collection of Sāṃkhya principles.

U

UPANIṢADS—Hindu spiritual and theological scriptures being part of the Vedas.

URUVILVA—Name of a place in Northern India where Buddha pursued his theological studies.

V

VAIKĀRIKA—Relating to modification.

VAINĀŚIKA—A Buddhist sect ; nihilist.

VAIRĀGYA—Renunciation ; detachment.

VĀRṢAGANYA—Name of a Sāṃkhya sage.

VĀSANĀ—Latent impression of feeling created by an experience but not producing direct result like Karmāśaya.

VAŚIKĀRA—Control.

VICHĀRĀNUGATA—Meditation following reasoning without words and on subtle objects.

VIDEHALAYA—Merging into discarnate state.

VIJÑĀNA-BHIKṢU—Name of a Sāṃkhya philosopher—the commentator of Sāṃkhya-Pravachana-Sūtras.

VIKĀRA—Change, modification.

VIKALPA—A form of vague erroneous conception representing nothing real.

VIKṚTI—Changed state.

VIKṢIPTA—Restless.

VIPĀKA—Result.

VIPARYAYA—Unreality. Erroneous knowledge.

VĪRYA—Energy.

VIŚEṢA—Peculiarity. Diversified form.

VITARKĀNUGATA—Meditation following reasoning associated with words, and on gross objects.

VIVEKA-KHYĀTI—Discriminative discernment between Puruṣa and Prakṛti.

VṚTTI—Occupation. Mental mode.

VYATIREKA—Exclusion, exception.

VYĀSA—Name of a sage the commentator on Yoga aphorisms. There were various sages of that name.

VYAVADHI—Cover. Interposition. Shape.

Y

YATAMĀNA—Engaged in effort.

YOGA SŪTRA—Yoga Aphorism.

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